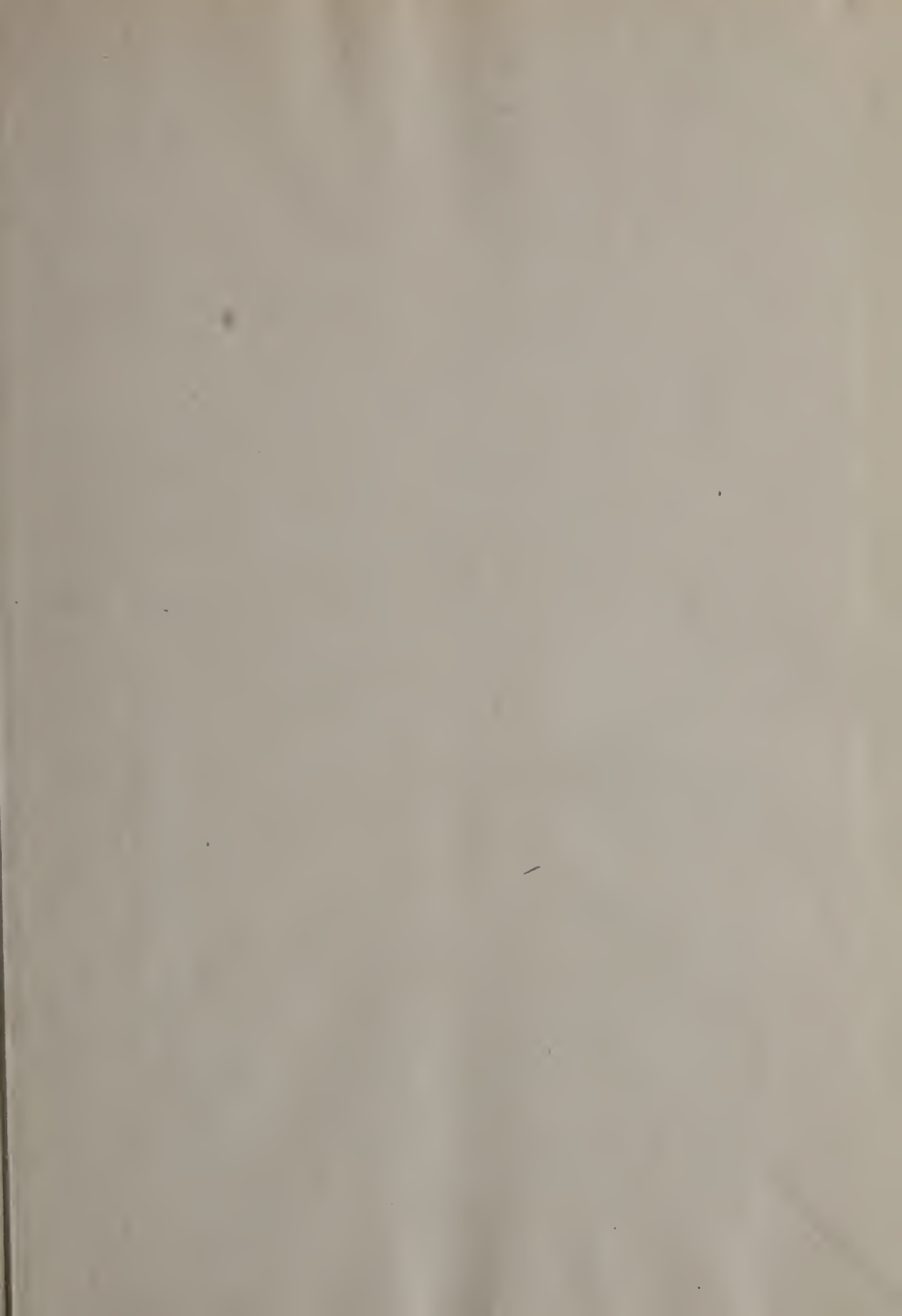
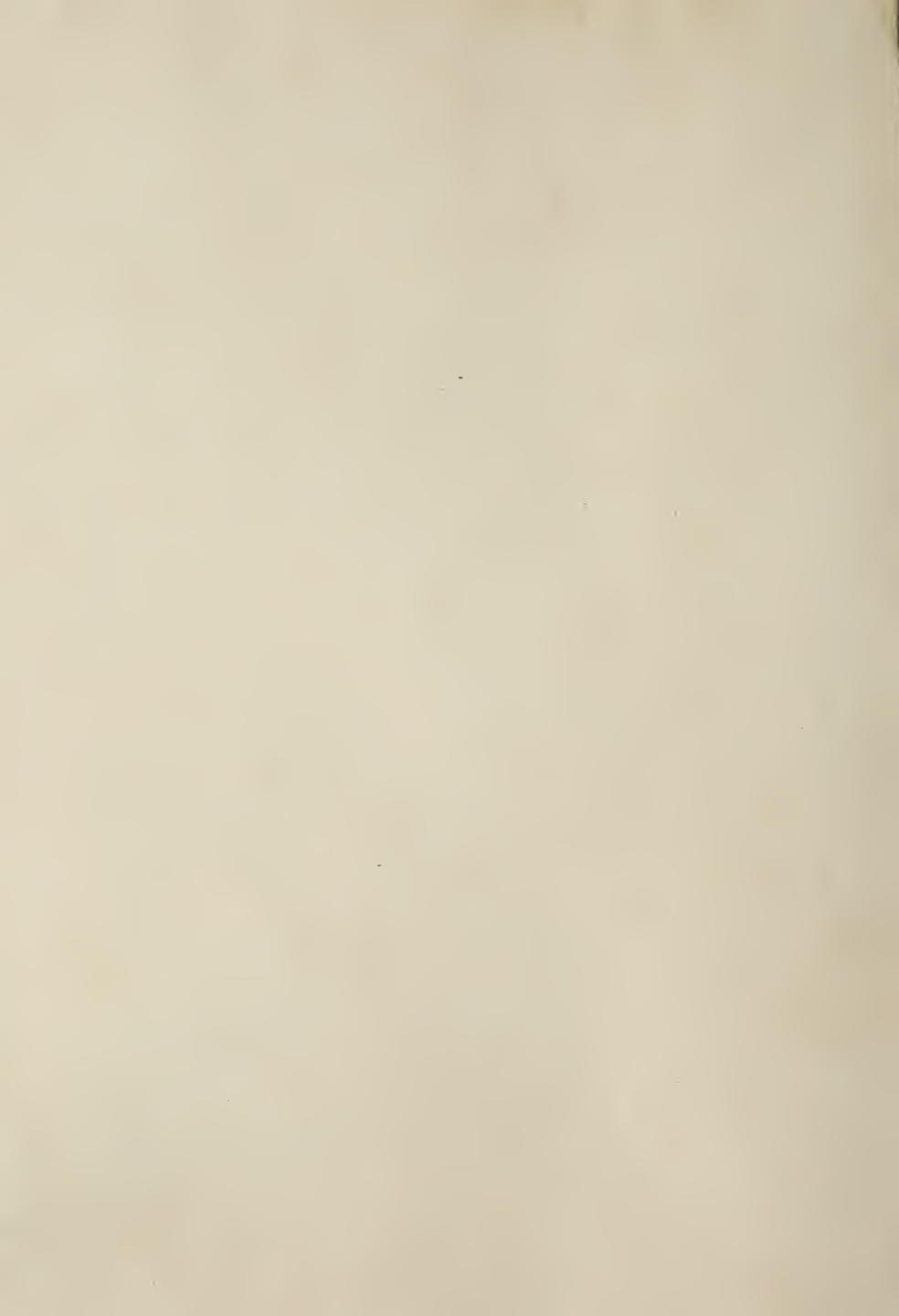


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A CHRISTIAN TAMIL WEDDING

# Life and Light

VOL. XXXVI

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No. 3

**UNITED WE STAND.** In these later days psychologists tell us much of the moral value of team work; that ten men together can do more than ten times as much as one man alone. Here is one reason for banding ourselves together, and the time we spend in conference is worth much in its gain of clearer vision and warmer zeal. So it is well for officers of Branches to come together occasionally to talk of methods and problems and needs. Such a conference gathered in Pilgrim Hall on January 16, sixty women being present, representing twenty Branches. After discussing the literature of the Board—*LIFE AND LIGHT*, the *Mission Dayspring* and the Prayer Calendar, with the best way to increase their usefulness—other matters, as providing for Branch expenses, the use of legacies, appeals from different missions, bulletins giving news items, were taken up. While we could not solve the problems presented, yet many minds shed light on them, and the workers felt themselves stronger and wiser for the talking them over.

**CONFERENCE OF AUXILIARY OFFICERS.** Following the example of the parent Board one of the Branches invited the officers of its auxiliaries to a conference where they could discuss methods of work. Some of the topics talked over were auxiliary meetings, including United Study courses, and the use of leaflets, auxiliary membership, the treasuries, with desire for increase of gifts and of prayers and auxiliary extension, the gaining of the uninterested, and so on. The officers gathered in the morning, and the discussions were animated and many profitable suggestions were brought out. After luncheon these women, with many more, gathered in the quarterly meeting of the Branch, and the whole day was full of interest and profit. Could such conferences be held annually in every Branch the workers would be strengthened and the work set forward.

**NASHVILLE CONVENTIONS.** Three important gatherings in Nashville, Tenn., are to emphasize the interests of foreign missions. February 27 and 28 interdenominational conferences are to be held by the Boards of Foreign Missions in the United States and Canada. The General Boards



are to be represented by secretaries and others, the Woman's Boards also by official delegates. These conferences have several times been held in New York, in January, and now for the first time go to a Southern city. This place and date have been chosen because of the Student Volunteer Convention to be held there February 28 to March 4, when a large number of volunteers will be in attendance, also missionaries from many lands.

**UNITED STUDY** From New York City comes the good word of the first **REALLY UNITES.** meeting of the Interdenominational Mission Study class under the leadership of Miss Ellen Parsons. The class of 66 women, gathered from Orange, Staten Island, Brooklyn and the city of New York, and they were of ten denominations, 34 Presbyterians, 21 Congregationalists, and the others scattering. Miss Parsons held the closest attention, covering the first chapter of *Christus Liberator*, and dwelling also on the Introduction, giving an interesting sketch of Sir Harry H. Johnston, its author. In the second meeting of the class 100 women were present, from 44 churches, and Miss Parsons made all wonder that they had known so little of the part Africa has had in the life of the world. She made a strong plea for the use of denominational magazines, and emphasized the folly of neglecting current events while studying a text-book. Thus does common interest in the great task of the Christian Church help to do away with barriers and to bind us closer into one.

**WHAT CAN WE DO ABOUT IT?** All through the centuries we find ghastly stories of "man's inhumanity to man," but never has history shown a blacker page than that which tells the doings in the Congo Free State, under the permission, if not the direction, of King Leopold of Belgium. Out of twenty-five million people ten million have perished to appease the thirst for gold and uncounted thousands have been horribly maimed. Atrocities too shocking to describe are committed daily, and even now the hideous work goes on. The committee of investigation, appointed by the king, try to smooth things over, but the testimony of the kodak, showing pitiful mutilation of many victims, is not to be gainsaid. The governments of the world must interfere, and we must help to make such a public sentiment as shall be sure to put an end to this awful wrong. The Congo Reform Association plans a campaign to inform the people, holding meetings in February in Boston, Lowell, Portland, Fitchburg, Providence, Worcester, Springfield, Hartford, New Haven, New Britain, Albany, Syracuse, Rochester, Buffalo, Pittsburg, Cleveland, and on through Middle West and the South. We must help to make these meetings a success by following the public talk by our sympathetic influence. Can we sit comfortably in our pleasant homes or go about our work and pleasures while such things cry to Heaven?



OUR CONTRIBUTIONS for regular work received during the month TREASURY. from December 18 to January 18 were \$8,886.71, a loss of \$1,777.52 as compared with the corresponding month a year ago. For the first three months of the present financial year, ending January 18, contributions for regular work have amounted to \$1,997.95 less than for the same time last year. We are reminded of the woman at the Chicago-Columbian Exposition, who was "looking for the *impetus*." Where is the *impetus*? Who will find it and share it?

DID YOU FORGET To pay your subscription to LIFE AND LIGHT last year? Or did you decide that all its stories of work and of need had no interest for you, that you were so busy with things close at hand, with food and raiment, and home and society, that you could not take time to read its pages and to think of the cause for which it stands? Then being both honest and courteous, you would have asked us to discontinue, which we most regretfully should have done. But six hundred women in 1905 did neither, pay nor discontinue. Did they all forget, and were you one? How about this year?

PRELIMINARY ANNOUNCEMENT. The third session of the Summer School for Women's Foreign Missionary Societies will be held at Northfield, Mass., July 16-23, inclusive. It is hoped that all interested in the best methods of study and work in the general societies, individual churches, among young women, and with children, will attend; also that auxiliaries and churches will send delegates.

The next book in the United Study course is *The Island World*, by Mrs. W. A. Montgomery, who will be present.

As usual there will be a registration fee of \$1. A special building will be set apart for the young women.

APPEALS FOR MORE WORKERS. From our work in the Madura Mission comes a most pathetic cry for more helpers. The high school for girls, the superintendence of four Hindu day schools for girls, the school for training Bible women, and the oversight of their work in city and country, the vast and arduous service at the woman's hospital, and the important care of women and schools at Aruppukottai—all these, none of which may be neglected, would be a heavy load for ten women. As it is we have only six, with three assistants, never all there at the same time. None of these workers are young, and some are far from strong, yet they must do double or even quadruple work in a climate always trying. The need in the Marathi field is almost a duplicate of this. Surely some of our young women who want to put their lives where they will count most may well

feel that the call is for them. For new workers, too, we need new funds. Let us not desert those who are battling so bravely.

**FAMINE IN JAPAN.** After the great war famine has come upon three of the northern provinces of Japan, the rice crop having almost totally failed. Three quarters of a million of people are already suffering intensely, many just keeping alive by gnawing the roots and bark of shrubs and trees, and they cannot expect relief till the new crop is harvested. Their government will give some aid, and the foreigners in the country appeal to outside friends, to us, for help. Here is a chance to come to their need with that sympathy and succor that will bind their hearts to us and to our religion. Can we turn away from their appeal? Dr. J. H. De Forest, of Sendai, the honored and beloved missionary of the A. B. C. F. M., will receive and forward gifts in their behalf.

**IS THIS ECONOMY?** Mrs. Arthur H. Smith, of Pang-chuang, China, shows us in one revealing fact something of the pressure of straitened funds under which our missionaries work. "The brethren of this station have weighted the scales with ponderous facts and possibilities and duties and mighty responsibilities on one side, and the empty treasury on the other side has gone up to a dizzy height. The concrete appeals to some folks; I want to stiletto your hearts with one eloquent pathetic fact—just one.

"Our patient, kind, long-suffering doctor, who sometimes has six and even eight hours of operations in a single day, performs a large share of them without giving an anæsthetic, soothing and controlling the patient, as well as wielding his skillful knife. Isn't it a drain on his own nerves? Ask your doctor if you have any doubts. Why does he do it? Because the hospital never has anything like an adequate fund, and the patients are too poor to pay for necessary drugs (the full price), not to speak of luxuries. Does Jesus like this to be so? Shall it remain so?"

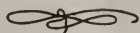
**A PRIVILEGE OF OFFICERS.** *Not in the Curriculum* is the suggestive title of a recent book. That which lies outside the narrow path of routine may be the greatest opportunity within our reach. Miss Twining, of the New Haven Branch, expresses this thought well in saying: "In my opinion every officer for any special service should have before her something more than her technical work. She should always bear in mind that her very official position gives her a right to exert a strong personal influence among all those treasurers and secretaries who are in correspondence with her. She should be a real stimulus to them, urging them on to higher standards, strengthening the weaker ones with sympathy and recognition

and appreciation of what seems to many of them as small results. Such help nerves up many despondent workers."

THE ANNUAL of the International Institute for Girls in Spain was held in MEETING. the Old South Church January 30. Election of officers of the corporation and other business was followed by an address from Señorita Marcial, a graduate of the institution, now located in Madrid. The keen vision of the possibilities of Spanish girls was the inspiration of the beloved founder, Mrs. Gulick. The attractive personality of the speaker and the grace and earnestness in her delivery of her message brought to her audience the reality and value of the institution which she represents. It is to be hoped that her efforts will bring a large return.

HAVE you among your church women one of trained and alert mind, but unable to join in your work because of ill health or family cares? Ask her to plan one of your programs. Give her time enough for this. She will enjoy the work, and you will be the stronger as a society for her help.

E. B. S.



## A Few Notes on Some Tribes in Interior of Africa

BY MRS. AMY J. CURRIE

TWO years ago I accompanied my husband on a journey across Africa. We started from Bihe (which is about three hundred miles inland from the town of Benguella on the West Coast) and went in an easterly direction to the Upper Zambesi River, then on through the southern portion of the Congo State, passing around the north of Lake Mwero, from there to the southern shores of Lake Tanganyika and thence to the head of Lake Nyasa, following that beautiful lake to its southernmost point, and visiting many missions on the way before turning our faces homeward. Our return journey lay through a country several degrees south of that through which we had passed when going eastward, and differed from it in the fact that for the last five months of the trip we saw no trace of missionary effort. Part of the way was through unexplored districts where the natives said no white man had ever been and certainly no white woman.

It is concerning those tribes among whom no missionary or even native evangelist has gone to live and tell the good news of the Saviour of all men, that these notes are submitted for consideration. Some of the interior

tribes have not a large population, yet they cling tenaciously to their own particular dialect and customs.

One of the most interesting people, those of the Ilala country (where Livingstone died) south of Lake Bangueolo, is one of the smaller tribes. They have been decimated by smallpox and raided by stronger and more warlike neighbors, but now that the country is under British rule the



LUIMBI WOMEN WITH COWRIE SHELLS IN HAIR

plundering of one tribe by another is not allowed and the weaker ones have a chance to develop. They seem a gentle, courteous people; in no other district were we able to obtain so much food. The scenery, especially near and among the Muchinga range of mountains, is very beautiful. Towards the lake, close to which is Chitambo, where the great missionary breathed his last, the land is very swampy. A few of the men have been to the mines and other places working for the whites, and so have obtained cloth to wear, but the majority wear simply a piece of bark cloth,



made by taking the inner bark of certain trees, beating and pounding it till matted together into a coarse, fibrous cloth and then sewing the pieces together into the size required. The women are not very attractive in appearance, for most of them wear a metal or wooden button inserted in the upper lip and sometimes fastening both lips together by means of a peg. It gives a rather muffled tone to the voice, though one wonders how they can talk at all comfortably. Some of the men told us that the button is removed when the woman wants to scold. While passing through that country the people frequently came to our camp when the evening meeting or a Sunday service



WOMEN OF ILALA COUNTRY, SOUTH OF LAKE BANGUEOLO, WHERE  
LIVINGSTONE DIED

was being conducted, and although they could not understand the language used, they sat quietly looking on, some of the women covering their eyes when they saw our boys do so in prayer. They begged us to come back or to send teachers to them.

The Iramba country is west and north of Ilala. The men of that tribe are excellent blacksmiths and workers in metals. Iron is obtained in their own country, copper and tin from neighboring districts. Those women whom we saw are nicer looking than those of Ilala, though their style of hair-dressing is somewhat similar, viz., large beads being woven into the hair so as to appear like a cap; no hair is visible. But the supposed cap never comes off, except when the wearer wishes to dispose of a few beads. From

this district the Bihean slave-traders have obtained many slaves and much rubber. Ivory, too, was formerly very easily obtained. There are still large herds of elephants ranging the forests—our men had frequently to shout or make noises so as to drive them off—but the Belgian government on one side and the British on the other, make elephant hunting without a license—and that an expensive one—illegal.

Further west are some other small tribes such as the Wa Kaonde, whose women wear one or more strings of beads hanging over their eyes and



WOMEN OF IRAMBA COUNTRY SELLING VEGETABLES IN CAMP

nose, and whose late chief used to amuse himself by causing refractory subjects to be thrown down a steep cliff.

But I pass on to another tribe, Mambunda (notice how the prefix Wa [they] changes into Ma; further west it becomes Va or Ovi, while south it is Ba). Their country is quite extensive; they are found north of the Barotse land, but are more numerous westward as far as the Kuvango, a tributary of the Zambesi. They seem to be a vigorous and industrious people. Some of the prettiest basket work which we saw in our tour was found among them. Those villages near the Barotse country appeared to be well supplied with trade cloth, but in others the clothing was of the scantiest. In some books of travel the Biheans are spoken of as Mambunda

and they are still called so by tribes east of Kakompo River where they have traded. One man told Mr. Currie that he had been very anxious and somewhat fearful to see our carriers—Mambunda he called them—for he had heard that they were dwarfs and cannibals. The Biheans were by no means flattered. The confusion of names probably lies in the similarity of Mambunda and Ovimbundu, another name for Biheans, meaning they who speak the Umbundu language.



IN CHIBOKWE COUNTRY. WOMEN BRINGING FOOD TO SELL

The Lunda people are to be found in different sections east and north of the Upper Zambesi. We met some soon after we had crossed the Kabompo River on our way back and continued meeting them till we reached the Zambesi River, which we crossed at Shinte (old maps frequently have the words Shinte or Kabompo, which is quite an error, as the latter is many days' journey to the east). Here we found that the present chief of that district had fled further south, owing to a little family war, and the country was practically deserted save for a few old men and their followers. Two of



the oldest remembered Dr. Livingstone's visit in 1851 when they were boys. They said he had told the Shinte of that day to abstain from raiding and slave dealing. "But," said one of them, "he (Shinte) went on doing it and now he is dead." They were very anxious that we should live among them or send teachers to them. They were sure that the people would gather together and the chief would return to his capital if a missionary came to live there. One man made the pathetic remark, "We are too old now to learn, but we want our children to hear the good words."

This tribe is a branch of the former great kingdom of Lunda, whose powerful chief, named Muata Yamvo, ruled over a large tract of country known now as Congo Free State. After his death, forty or fifty years ago, internal dissensions arose and the kingdom began to disintegrate as so often happens when the strong hand is removed. It seems to be the tendency of some African tribes to drift southward and those Lunda people near the Zambesi are one example. They have, however, been greatly harassed by another branch of the same family, the Lovale people, who split off from the Lundas long enough ago to have developed a different dialect as well as different customs. We found another branch of the Lunda family on the east shores of Lake Mweru, but little remains in common but the name.

Still coming westward we meet other gospel-less tribes, one of the most important being the Chibokwe (spelled on some maps Quioco, Kioko, Kiokwe, etc., according to the ear of the traveler who has, perhaps, only heard of their existence). They are more numerous north of the road which we took, but show a tendency lately to move southward. They have a deserved reputation for daring quarrelsomeness. We were fortunate to meet with an amiable reception wherever we saw them, though the first glimpse of them was not reassuring, but many a traveler and caravan going to or from the interior has been plundered by them. It is said that there is not a single slave from that tribe in Bihe, although Biheans have bought or taken into slavery people from all other interior tribes. For the simple reason that if a Chibokwe native be captured and taken to Bihe every future caravan going into the interior would be plundered until the captive be restored to the bosom of his family. And yet they come from the same stock as the Biheans.

Space fails to tell of the Luchazi and Luimbi tribes who are only a few days' journey from Bihe. In all these tribes, and others, the door is open, wide open, for missionary work. What are we going to do about it?

## The Congo Free State

BY E. R. A.

**A**MONG the many changes of the last decades few are more striking than those in the map of Africa. Forty years ago much the larger part of the map of that continent south of the Sahara was a great vacant space, usually yellow, across which straggled in a wandering curve the words, "un-ex-plored regions." Now this same country is accurately mapped, showing the location of great lakes and majestic rivers, of many thriving villages and infant cities. Then the natives had never seen a white face; now the explorer has been followed by the surveyor, the engineer, the investor, the builder. Then men and women were the only beasts of burden, and the only roads were the foot wide trails which wormed their winding way everywhere through the forest; now many steamers and nearly eight thousand miles of railroad make the country one.

It is of a part of this newly known region, the Congo Free State and its people, that we are to study next month. We must remember Henry M. Stanley as the man who first revealed to Europeans the secrets of Darkest Africa, and no words can overpraise the indomitable pluck and endless patience and resourcefulness that held him firm to his arduous task—a task that whitened his hair and aged him prematurely. Sent by the *New York Herald* in 1871 to find the long lost Livingstone, merely as a brilliant journalistic enterprise; sent again by the International African Association; and sent for the third time by King Leopold, of Belgium, he spent four years—from 1880 to 1884—in exploring the Congo and its basin. He made known to civilized men this magnificent river, the second largest on the globe, and told us of the almost endless resources of the country which it drains. Naturally, both crowned heads and private investors were eager to grasp the whole or a part of this Eldorado, and in 1885 an international congress assembled at Berlin to settle to whom it should go. They gave small thought to the natives, these diplomats, and after much discussion they agreed that no one of the great powers should take the prize. They marked out the boundaries of the Congo Free State, and declared it should be independent, but under the guardianship of King Leopold of Belgium. The king and his secretary of state have absolute authority over this territory, and though a governor general of their appointment resides at Boma, the ultimate appeal is to them at Brussels.

This great region covers about 900,000 square miles, whose population—never accurately counted—is variously estimated at from fourteen millions

to twice that number. As it lies just on the equator, extending from five degrees north to twelve degrees south latitude, the climate is tropical, hot, moist, unhealthy, being especially trying for whites in the higher altitudes, where the days are very hot and the nights cool. One half its area is covered with forest, the forest of the tropics, "an impenetrable undergrowth of many varieties of ferns, young palms, masses of the capsicum plant, a hundred species of clambering vines, caoutchouc creepers, lianes and endless lengths of rattan intermeshed and entangled, sheltered from sunlight by high overarching and interlacing branches of fine gray stemmed rubiaceæ, camwood and bombax, teak, elais palms, ficus and tall gum trees." Stanley says, "Woods and woods and woods, for days and weeks and months there was no end to the woods. Imagine the whole of France, Spain and Portugal packed with trees from twenty to one hundred and eighty feet high, whose crowns of foliage interlace and prevent any view of sky and sun." So dense is the forest that five miles was a good day's march for his party, and they were five months in passing through. So depressing is the impenetrable gloom that he looked back upon it as a "forest hell," where soul and body alike were in torment. Many valuable woods are found here, and the rubber bearing vine has already brought great wealth to energetic Europeans.

The soil is wonderfully fertile, and the open lands produce abundant supplies of corn, beans, bananas, cotton; while coffee and tobacco grow wild. Elephants and hippopotami supply valuable ivory, and antelopes, buffalo, chimpanzees and crocodiles make the country most attractive to venturesome hunters.

Many of the people are of the Bantu race, and of much vigor of body and considerable shrewdness. Some tribes are very low down fetich worshippers, full of frightful superstitions, and even cannibals. A favorite dainty is the flesh of a young girl in her teens, and to make it specially toothsome she must be kept in a cask of water up to her neck for twenty-four hours before she is killed. The women here are coarse and repulsive, yet Stanley says that he found them pitiful and tender hearted, and he saw that they were his "poor, degraded sisters." Some of the men have much skill in working iron, of which the country supplies an excellent ore, and they make tools and weapons of value. Some, too, are excellent wood carvers, and they adorn their huts and utensils with carving, sometimes even making statues.

A most curious folk dwell in the depths of the great forest, the pygmies or dwarfs, a little people seldom more than three feet tall. Light chocolate in color, they wear no clothing, and build their tiny dwellings on the circular plan so much in vogue in Africa. They live largely as parasites

on their neighbors, sharing their crops and the meat taken in hunting. In return for this they serve them by patrolling the forest paths and giving quick alarm at the approach of an enemy. In the narrow paths they plant poisoned skewers, tipped with a venom so powerful that a wound from one of them or from one of their tiny arrows is followed by death almost instantly. Yet, though they must be cunning to protect themselves, they are warm-hearted and loyal friends, and they show that they share all that is best in human nature.

The King of Belgium has by no means administered the affairs of the Congo Free State with regard to the good of its people. The recent great demand for rubber for pneumatic tires and other late inventions has made the rubber yielding forests better than a gold mine to unscrupulous men; and the natives, hitherto happy in the idleness a generous country allowed them, have been most shamefully treated to enforce their bringing in the supply. Though the population has much diminished in the last twenty years, the same quantity of rubber is required, and if it fail men are flogged or killed, the women are tied to trees and left standing for days in agony, the hands of the children are cut off, and whole villages are wiped out. Is it not time that all Christians should make the King of Belgium know that such things must not be?

Not all is dark, however; seventy-six mission stations are spots of light, and about four hundred earnest men and women are giving their lives to help the people of the Congo Free State. Congregationalists have no direct share in this work, but our honor is due to the brave workers there; and the dark, belated people, now so sorely distressed by those wearing the name of Christians, need our thought and sympathy.



## A Tamil Christian Wedding

BY MRS. HENRIETTA S. CHANDLER

(See frontispiece)

**W**ILL you come with me to attend a Tamil Christian wedding? The time set is ten o'clock in the morning; but, although we are a little late, the bridal party is as usual behind time. Now they are coming; we can hear the lively strains of the band, and from this window we can see the procession of carriages, bullock bandies, and pedestrians.



Both the bridegroom and the bride's father are in government medical service, occupying the position of hospital assistants. They are in good circumstances, so you see it is a wedding "in high life," as our Christian community goes. The father has involved himself in a big debt to get the one thousand rupees necessary to secure such a desirable son-in-law.

Now the bridegroom enters the church with the male relatives. He is a tall, fine looking man, and is dressed in a white alpaca suit made in European style. On his head he wears a neat little crimson and gold turban, and a beautiful garland of chrysanthemum flowers is around his neck.

"Surely as he is dressed in white the bride will be also," did you say? Not so; here she comes up the aisle with a crowd of female relatives all dressed in their gayest and best. Let us look at her clothes—a rose colored silk petticoat, and a long sleeved jacket of the same material beautifully tucked and trimmed with lace insertion, over these a fine crimson silk cloth with a most elegant gilt border, and all made snug with a silver belt; pretty bangles on her wrists, and jewels in her ears and on her neck (not too many, however), and chrysanthemums in her glossy hair, with a heavy garland similar to the bridegroom's, complete her very striking and handsome costume. The crimson and rose color together somehow do not offend your taste, do they?

As the church bell stops ringing the organist, one of the nice young men of the congregation who is a clerk in the railway, plays a voluntary, and then the service begins.

No matter how joyous the occasion or how entirely satisfactory the match, there is always something solemn in the marriage service, and a hush falls over the crowded church. God's word is read, mutual vows are plighted, and the wedding badge is fastened by the bridegroom around the neck of the bride. It is a gold ornament (often among our Christians made in the shape of an open Bible) suspended on either a common cord where the parties are poor or on a gold band as in this case. This done the minister grasps the united hands of the happy pair, and pronounces them man and wife, and invokes God's blessing.

Then while the registration is being made out a song is sung by the young people to the accompaniment of organ and violin. The assembled company is sprinkled with rose water and the clergy who are present, eight in number, are duly garlanded, and we all slowly file out of the church to "accompany the bridal party home."

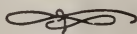
The bride and groom, who came separately, now occupy a carriage together. The band heads the procession, playing merrily the while as we all proceed to a large fine bungalow called the palace of the Bodinayakanoor

Zemindar. This has been loaned for the occasion by the owner, who is friendly to the bride's father. The company sit down on the spacious, cool veranda, and the entertainment begins with a special song composed by one of our poets in honor of bride and groom. Here are the words on a yellow sheet of paper. You can neither read nor understand them, so I will translate freely. The refrain is something as follows: "O God, O Lord Jesus Christ, preserve these two, Guanayah Michael and the maiden Esther Seeniammal" (this means sugar lady). The verses are something like this: "O Thou who didst unite Adam and Eve, may this bridegroom receive thy favor, and flourish as did Abraham, Isaac, and Jacob, the patriarchs, and may the bride be like Sarah, Rachel, and Leah. May they flourish like the fig and the banyan worthy of praise from all, or like the cedar and olive which we have not seen. Grant to the bridegroom to exercise discipline with the jewel of love. Grant to him ability to rule his house. Grant to the bride modesty, obedience, and reverence for her husband. Thou didst go to the wedding at Cana, and didst give ambrosia for the wine that was lacking. Grant to these two every virtue, and the blessing of children."

While this is being sung with much repetition, more rose water is sprinkled upon us. This thick, brown liquid in a brass cup is sandal wood paste. Dip your fingers in it and enjoy its delicious fragrance. See the small boys unbuttoning their jackets and rubbing it over their chests. The girls are content to rub it under their chins.

These glossy green leaves they are passing around are betel leaves, and the nuts are from the areca palm; both together are the "pansupari," which is necessary all over India at any function. The betel belongs to the pepper family, and the leaves have a pungent taste, and are aromatic. They undoubtedly allay thirst, and help to sustain people when working hard, or when they have to go without food for a long time. The habit, however, should be discouraged. It discolors the mouth and teeth, and is of no permanent use. It is, however, ever so much better than having wine at weddings, which is, alas! not entirely unheard of.

Here comes a basket of flowers done up in little round bunches. The special guests each receive one. A prayer and another song close the entertainment, so now we can go up and congratulate the happy pair and take our leave.



How easily with our self-distrust and spiritual laziness we shut down iron curtains about ourselves and limit our own possibilities!

## Woman's Work for Woman in Japan

BY MRS. J. D. DAVIS

(Address given at the Annual Meeting in Boston, November, 1905)

**A**T the first Missionary Conference in Japan, held in Yokohama in 1872, an American gentleman voiced the opinion of some present when he said that he disapproved of any single woman coming out to work in that land. A few years later, at the Missionary Association of Central Japan, in Osaka, an Englishman said that he attributed the success of the American Board Mission to the number of its single women, and that his society proposed to follow our example as speedily and largely as possible.

Dr. De Forest compares mission work to a hand. Its five fingers are educational, evangelistic, medical, literary, and philanthropic work. The women from this country who have gone to work for their Japanese sisters have taken up work in all these departments. The edict boards prohibiting Christianity in Japan were taken down in February, 1873, only a month or so before the arrival of the first single ladies of our missionary circle, and Christianity was still frowned upon. Miss Dudley began teaching English in Kobe in the family of the Sanda Daimyo, and her work soon expanded into a girls' school. For thirty years foreign women have worked in that school till it has developed and ripened into the first Christian college for girls in the empire. This school has made such an impression that it has recently received a gift of five hundred *yen* from a Japanese gentleman, the interest to be used for a scholarship.

In Osaka and Kyoto, as well as in Kobe, girls' schools are connected with our mission. They are all doing the same thing, training the young women, and fitting them to take positions of usefulness, to be wives of pastors, teachers, or members of Christian homes.

In each of these schools the teaching force is insufficient. The teachers are doing all they can, but it is impossible to give so much time in the class room, and to do other things also. They would gladly keep a hold on the graduates, and enter more into the homes of the scholars, besides giving more time to being with the girls, but the daily work presses too closely.

Kindergarten work is filling the hearts of the future men and women of the country with a knowledge of the Saviour who loves the little ones. Miss Howe has done a grand work in training kindergartners in the Kobe Glory Kindergarten. Her graduates have been in demand in government as well



as missionary and other kindergartens, and the demand far exceeds the supply. Miss Howe is in America now, and a new teacher to train kindergartners is sadly needed.

Miss Talcott, Miss Barrows, and Miss Cozad are now carrying on the Bible School for Women in Kobe. Two of these ladies were among the earliest women to go to Japan. In that institution two hours a day are given to Bible study, and other branches are taught which will help the students to be more efficient in their work among the people. These ladies keep open house for all who come to ask advice and help, and the sick and sorrowing, Japanese or foreigners, gain comfort and inspiration from them. These same ladies do a great deal of evangelistic work. They have Bible classes and women's meetings in Kobe and its vicinity, they strengthen the hands of the Japanese pastors, and they tour through the main islands of the empire.

Evangelistic workers have an influence over men as well as women. Men often consult them, and learn from them how to treat wives and children, and so indirectly they help to a higher womanhood. Evangelistic touring means rides on railway trains, or long trips in *jinrikisha*, long walks over the mountains, rain or shine, or possibly sitting on the feet, doubled up in a *kago* too low for the head, till your feet are asleep, and you have a crick in your back.

Touring also means callers from early morning till late in the evening, with scant time for meals or rest, staying in Japanese hotels, sitting on your feet in chilly rooms, sleeping between heavy comfortables on the floor, and eating Japanese food. But far more than these, it means that these workers visit the graduates of the Bible school, encourage them, call with them on those who are studying the truth, hold women's meetings, give cheer and strength to Christians, and loving sympathy and help to those who need wherever they go.

Dr. Sarah Buckley was formerly a worker in the Doshisha Hospital and Training School for Nurses, and Misses Richards and Fraser have been head teachers there. That work has passed into Japanese hands, but the results and influence of their labors will never cease. Dr. Saiki, a Christian physician, is in control now, and he will have none but Christian doctors associated with him. He does a great deal of charity work among the poor young mothers from the weaving district of Kyoto, whose lives have been ruined by their surroundings.

During the last war many of our missionaries have joined the Red Cross Society. They have gone with the Japanese women to stations and boats as the soldiers have come and gone. They have helped serve tea and cakes

to the men, have sewed on buttons and mended tears, adjusted bandages, and given words of comfort and cheer. They have visited the sick in homes and hospitals, and have done what little they could for the Russians in prison.

Miss Howe has prepared books for the use of kindergartners and mothers, and her books have gone all over the empire. Miss Clara Brown prepared a hymn book for Sunday schools. Others have translated books from English into Japanese, and women have done their share of literary work.

The W. C. T. U. has come to Japan to stay. It is fighting against tobacco and the cigarette, sending out literature against intemperance, lifting the fallen, and creating a sentiment for higher womanhood and purer homes.

A unique example of philanthropic work is the Factory Girls' Home in Matsuyama. The state of affairs among operatives in the factories of that city was so deplorable that an effort was begun a few years ago to help the girls by starting a Christian boarding house for them. Begun with opposition, it has proved a great success. Mr. and Mrs. Omoto, an earnest Christian family, have charge of the house. During the second year of the home the girls paid 905.55 *yen* for board and sent 456.32 *yen* to their homes. In the other boarding houses the girls are able to save nothing, though the amount they pay for board is the same in all the houses, the amount being fixed by the factory at *yen* 3.60 per month, or 12 *sen* (6 cents) a day. There is a large schoolroom in the house, and a night school is in successful operation, where the girls are taught reading, writing, sewing and Bible. Some of the girls have already become Christians.

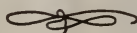
What has been the result of all this work? The fame of these schools has gone throughout the land. Very few, if any, have been graduated without becoming Christians. Those girls who have attended only a few months have gained some knowledge of Christianity. Their outlook is broadened, and they stand on a higher level. The schoolgirls go back to homes in the north, south, east and west; some become Sunday school teachers; some church organists; and many become better wives and mothers because of their school life. Nearly all of them make their influence felt for good in the community.

The Bible women also are a help in the land; they are a support to the pastor; they visit the homes of Christian and non-Christian, and do much individual work. They spread the seed in places where it is little known, and help bring it to fruitage everywhere.

The Japanese have responded grandly to the efforts made in their behalf. All honor to them for their conduct of the late war, their treatment of

wounded and prisoners, and for the greatest of all their victories--the Peace of Portsmouth. I would not belittle in the slightest their own part in all these, but who can tell how much influence the Christian work for them in late years has had in bringing women to the front, in forming societies for the help of the soldiers, and in giving a higher womanhood to the people. The late war with all its horrors has not been an unmixed evil. It has lifted woman into a position she never occupied before; it has spread the knowledge of Christianity among the soldiers, who will take it to every village and hamlet through the empire; it has opened the hearts of many who can be comforted by the knowledge of Christ. The doors are wide open for every effort we can make for Japan. How long they will remain so I do not know, but they are open now. Shall we not enter them when we can? We need more teachers; we need more evangelistic workers to do the work that is waiting now, and to be studying the language, that they may be ready to take the places of those grown gray in service.

Will you not pray that God will open the heart of each one of us to-day that we may see just what it is our duty to do in regard to this and other lands, and give us strength to do his will, even if it means leaving the home land and going to the distant lands across the seas?



## Graduation Day at Chihuahua, Mexico

BY REV. JAMES D. EATON

**I**T occurred in midwinter, December 22, because the young women were delayed in finishing their course of study, owing to the absence of Miss Hammond and the temporary disability of Miss Long. But nothing was wintry in the aspect of the warmed and brilliantly lighted interior of Trinity Church, which was adorned with graceful festoons of evergreen and a few cut flowers in vases. The ample platform, patterned after that of the Beloit College chapel, was furnished with extra chairs from the school, and occupied by the faculty; while in place of the pulpit appeared a table from the ladies' parlor bearing a large student lamp and the coveted diplomas. On one side of the auditorium had been built a temporary platform to accommodate a chorus of thirty-five or forty girls, while in the corner between the two in the usual place of the choir were stationed the quintette of players with their stringed instruments. In front of these on the floor was the piano brought in from the American Christian Endeavor social hall.



The previous distribution of attractively printed invitations had drawn a large number of friends, Roman Catholic as well as Protestant, who were conducted to their seats by young women, earlier graduates of the school, acting as ushers. The pupils, robed in white, entered the church bearing the colors of the class of 1905 at their head, and singing as they marched up and down the four aisles in succession, "Onward, Christian Soldiers."

There was a departure from the usual custom of presenting essays by all the graduates. The first young woman gave a recitation, *Adios à la Escuela* (Farewell to the School), and the second recited her original poem, *A la Clase de 1905*, which closed with the declaration that she had no gift of gratitude to leave with the beloved principal except a kiss, which she then proceeded, with native grace, to imprint upon the cheek of the surprised Miss Long in presence of the delighted spectators. The third sang an alto solo, "Consecration." The fourth read a thoughtful paper entitled, *Qué Buscáis?* (What do you seek?) and gave the valedictory address. An eloquent oration on "Christian Education," carefully written and committed to memory, was delivered by Prof. S. Y. Esquivel, of the Methodist Episcopal, South, College in this city.



GRADUATING CLASS AT CHIHUAHUA,  
DECEMBER, 1905

By request of the acting principal the diplomas were presented by the writer, who alluded to the national coat of arms they bore, and spoke of *La Patria's* need of educated and consecrated Christian women; referring also to the absent principal, present in spirit, who had put so many years of her own life into this school and into the lives of these graduates.

The four young graduates come from as many different and widely scattered towns, one hailing from El Paso, Texas, and all expect to engage in teaching. The valedictorian showed herself to be possessed of noble ideals in her appeals to her classmates to respond with alacrity to the claims of hungry and unformed minds, and to teach them with patience and love.

The greater part of the evening was occupied with the presentation of a varied and attractive musical program, which delighted the auditors, who showed their appreciation by enthusiastic clapping of hands, which the Mexican pastor permitted, while begging all to abstain from other manifes-

tations of approval unsuited to a place of worship. But it was significant and very delightful that the most hearty response was called forth by the orator's impassioned allusion to the Cross and the Bible, for a redeemed and consecrated womanhood is the aim of our *Colegio Chihuahuense*.



## Missionary Letters

### TURKEY

Miss Kinney, of Adabazar, tells of their joy in the dedication of their new church, the church for which the girls in the school helped to carry the bricks:—

SATURDAY afternoon about three o'clock the church bell was rung for the first time, and we all repaired to the yard in front of the church, where a large throng of people were waiting. The architect who has had charge of the building then ascended the steps with the mayor of the city, and handed the key of the great iron door to the latter. On his opening the door the procession went into the church singing, "Come thou Almighty King." When the congregation was seated a short service was held, partly in Turkish for the benefit of the Turkish officials. Doctor read a short history of the church up to the present day, and the service was closed with prayer and the Doxology.

On Sunday we had three long services, two hours each. We moved the organ into the gallery, and the chorus choir of about one hundred and twenty sat up there. The singing was a most brilliant success, all said, and I think it must have been. Dr. Greene preached the dedication sermon, and a very good one it was, too. In the afternoon there was baptism of infants, reception of new members, and communion. There were nineteen babies baptized, and I assure you it was a pretty sight. There were nine new members admitted into the church, all on confession of their faith, and it seemed a most fitting occasion for these young people to dedicate their lives to God at the same time when we were dedicating his house. At the communion service Dr. Barnum and Mr. Riggs officiated, the one in Armenian, the other in Turkish. At the evening service there were short addresses from a number of guests. Mr. Peet was prevailed upon to speak on this occasion, and made a very appropriate address. He spoke of the dedication of the unfinished church as it resembled the dedication we made of our imperfect, unfinished lives. I think his words were more helpful to me than all those of the ministers before him.

At all three services a collection was taken for the debt, which was 350 *liras*, and it was with the greatest joy that we found we had realized 50 *liras*

that one day. This means a tremendous amount for our people, and Dr. Chambers says almost all of the sum was given by people in the church, and not by the outside guests. We had considerable excitement over the money, because in the afternoon Dr. Chambers promised to give the last *lira* to make it up to fifty. Every *para* was examined most anxiously, I assure you, and after the evening service the excitement grew quite intense as one after another passed by the plate and added their share.

Finally, Bodvelli (the pastor) suggested that the doors be shut, and no one allowed to go out until the required sum was raised. Of course this was not done, but many stayed to see the result. When at last it reached the 49 *lira* point the whole crowd burst into singing the Doxology, and I tell you it came from full hearts. Now every effort will go to raising the rest of the money, and not until the debt is all paid will they commence to finish the interior.

#### CHINA

Mrs. Ament, who shared the perils of Peking in 1900, writes from a village not far from that city:—



MRS. W. S. AMENT

A member of the North Church, Peking, is interested here, as his old home was within a few miles of this city. He has recently spent quite a little money in repairs and improvements, so that we find quite an ideal street chapel and other facilities for work. The helper, Mr. Wang, has been here but a few months, during which time he seems to have taken hold well. About the first call we had yesterday was from a man who has been off and on with the religion. He has a shop where cakes are made and sold—quite an establishment. His wife is no help except in making money, his son's wife does not bear a very good name, and he has just consented to his son's living in another place. Such a separation of father and son is regarded as something of a calamity. At any rate, it has softened him a good deal, and now he wants the young couple to come back. His daughters are more or less hopeful, and three of them have been in our school, so we feel we must take hold in earnest to help the family upward. The father is tempted to gamble, as most smart, capable men are, but he promises to make a fresh start.

The people are very busy gathering in the grain, but it is showery to-day, so after our noon meal we are going to start for some near villages, trusting to find some at least who are prevented from working, and who can be helped by a little cottage meeting. Last evening, we moved the benches into the court yard—there was just room between the banks of zinnias and four



o'clocks—and there fourteen of us had evening prayers. This morning we went to the street chapel, we women and girls sitting in the ell, and as a number of neighbors or passing strangers came in, the lesson proved appropriate of Moses urging his brother-in-law to "Come with us and we will do thee good!" One of my old pupils, now in Tung-chou Academy, helped answer the difficult questions, and the interest kept up well.

The last evening in Peking we went up in the tower of the new college building, where the young women will study the stars. We saw spread out before us the great city, embowered in trees, and thought exultingly of the many lives to be touched by the various activities of our band of workers. Every paper now tells of progress—more students to be sent abroad (Imperial edict) and from now on more to go to England and America, as in the past more have gone to Japan.

Mr. Ament has just come back from a feast where he met the literary chancellor of this district, the principal of the government school and others. The first mentioned is a man of bright mind and keen interest in educational matters, shown by a series of well-put questions. His own training was of the conventional Confucian type. The principal of the school says that idols are no longer believed in, and that before five years are over we shall see a great change in religious observances. Personally, he believes in God.

An apparently retrograde movement is that altering the school holiday from Sunday to the fifth, tenth, fifteenth, etc., of the month. This change seems to be made with the intention of sifting out teachers who observe the Sabbath. I know of one who has resigned on this account, and thus given up a salary of \$80; whereas he cannot expect to get more than \$20 or \$25 in connection with Y. M. C. A. work, and less in any of the missions. One admires his spirit.

#### SPAIN

Miss Morrison, one of our missionaries who is teaching in the International Institute in Madrid, gives us this pleasant chat about the opening of the school year:—

I know you have heard through Miss Webb of our safe arrival in Madrid, after the short, short summer in America, and of our immediate plunge into preparations for the opening of the new school year which was almost upon us. The question of space for the new applicants was, as always, the most distressing part of it, for it did seem too bad to refuse these new girls who were so anxious to come. Claudio Coello, our third house, seemed to be the only place capable of stretching, so we immediately set about measuring its corners and beds to see what could be done, before the applications were answered. Because of the distance, we sent as few girls there as possible last year, but the regular walk, morning and evening, rain or shine, agreed



with them wonderfully well, and they themselves seemed to enjoy it, in spite of some very palpable disadvantages. So this year we decided to fill up the house just as full as it could possibly be, and limit the number of girls only by the floor space we could find for beds and the most necessary furniture.



GIRLS OF INTERNATIONAL INSTITUTE,  
MADRID

Indeed, in our struggle for room, we wished we might introduce the sleeping-car system and put the girls up on shelves at night. But we finally most triumphantly reported accommodations for nineteen instead of the thirteen girls who formed the Claudio Coello family last year. They are packed in like so many little sardines, but are a very happy group, notwithstanding, and, I hope, will live up to the reputation established last year of being the healthiest set in the school.

So the girls came, eleven new ones among them, and all eager for work, though there were some tearful faces those first few days. Some of them had never seen city life before, and certainly none had ever come into such close contact with foreigners, so there have been many surprises. Street cars were a novelty

to most, and their first ride an experience not to be forgotten. One of our little rascals informed a wondering newcomer that the motor power for the cars was furnished by an ox inside which dragged it along.

But they are becoming accustomed to the new experiences and our strange ways, and I think we shall have some good students among them. Several represent communities that we have not before reached, and others, though coming from among friends, are of families who have never before been interested in our work. Three are from Madrid itself, and are of the class here we are most anxious to help—the thinking people among the better classes. These last three are all Catholics, but are willing to attend the daily Bible class and the chapel exercises, as well as our little Wednesday evening section meetings.

The day pupils number six at present, but three of these are to come in as boarders just as soon as we can give them space. We hope this list will grow during the year, as it is a help financially, though we cannot expect ever to have the same hold on the outside girls that we have on those who take part in the home life.

The kindergarten opened its doors two weeks ago—temporary doors,—as it is not yet in the new quarters, but we can be hospitable, and the babies are responding well to the invitation. Miss Cooper is a perfect wonder with them, and seems to put at their ease even the shyest of shy little folks. One mother reports that her threat of not being allowed to go to kindergarten subdues immediately her rebellious small son, no matter how serious the trouble.

Our Sunday school, too, began its year's work two weeks ago, and the Christian Endeavor Societies, both senior and junior, the week before. We have specially inspiring topics this year and have just had an unusually interesting meeting in our "Reunion de Companerismo," when messages were read from the different societies from all over Spain. As a large proportion of these have been founded by girls from our own school, we have a particular and personal interest in them, and then, too, many are the home societies of girls who are here now.

#### INDIA

Miss Sarah P. Judson gives us a pretty story of Miss Hartt's wedding:—

The new church in Ahmednagar was hastily cleared of workmen, and cleaned the day before, and albeit it had neither windows nor doors, no one looked at them to find out whether they were there or not. The Ahmednagar missionaries took hold at a lively rate, bringing potted plants from all the bungalows, and massing them either side of the platform on which the wedding party was to stand. Potted plants, crotons, palms, and ferns formed an aisle down the center of the church. Seats from the boys' school and from the girls' school also were brought in, and also from the old church. The church was packed for the wedding. The five hundred girls from the school were upstairs in the two large galleries. The sweet-toned new organ made music for the occasion under Mrs. Wagentreiber's skillful fingers. A chorus from the boys' school, trained by Mrs. Smith, and conducted on the momentous occasion by Mr. Churchill, sang a wedding hymn as the bridal party went up the aisle.

It was a very pretty wedding, and the bride looked as lovely as all brides should on their wedding day.

# JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

## Helps for Leaders

### WORK FOR BOYS

BY MATILDA P. GOULDING

*(Second Paper)*

WHAT methods shall we pursue in our "fishing for boys"? We must be sure that they are thoroughly interested in the band, or they will not attend, or give the matter another thought. A few tried ways are here suggested, though each leader will have to work out her own plans, according to her material and circumstances.

In the first place, let the band be well organized. Have many officers; never mind if each one in a small club has an office; he will feel much added dignity and responsibility, and be more likely to help make it a success. The beautiful scheme of organization used by the Knights of King Arthur might well be taken in part or entire as the framework for our band.

The meetings should be held regularly at some time most convenient to the members. Let each boy preside in his turn; he likes to feel that he is running things, and there will be little danger but that he will keep his fellows in order, perhaps better than the leader could. Begin on the hour set, whether they have all come or not. Be brief; a dragged-out meeting is a ruined meeting, and will spoil the best laid plans. Plan to have each boy take some part each time, if possible; a different part in each meeting, both to keep up his attention and to see for what he is best fitted. Give the sessions as free and informal an atmosphere as is compatible with your rules of order; stiffness does not appeal to boys.

A small club is more easily handled than a large one, and usually shows better results. Let it be a coveted honor to belong; a waiting list does no harm, or some system of probation like that used by the Knights of King Arthur. In all matters the leader is the unseen influence, the power behind the throne; let the boys think they are managing everything themselves; let them actually manage, unless there is some danger of poor judgment or errors.

The keynote of this club work is variety. Vary the order of the meetings, vary the methods of attack, vary the subjects. While it is usually better to study one subject for a whole season for the sake of unity, vary the plan and product of each meeting so that there shall be a continual surprise, and no member will wish to be absent from a single session. Plan for the whole year ahead, carefully dividing the subject into as many parts as you have meetings, remembering that a few facts thoroughly grasped each time are better than many confusedly learned. Aim to teach in a pleasant and attractive way. Study some one foreign field, or a group of heroic lives. Let the boys make their own maps of paper, or relief maps of putty; let them find pictures of foreign lands and dress; let them borrow curios. If there be any assigned work to be prepared, give it out well in advance, making perfectly clear just what is wished, and then expect to have it given at the time set. Trips can be taken in fancy to the various fascinating countries, mission schools may be visited, imaginary letters may be written to the club from some missionary, or the missionary may appear in the person of one of the members and relate his experiences. If the boys are old enough, debates are a great help, as they require that information be obtained and digested. Inculcate the reading of missionary literature; there are many interesting books which one member might read aloud while the others cut out pictures and mount them to be sent away in a Christmas box. The practical side of boy nature must be taken into account; he loves to do things with his hands, and to see results.

How shall the money be raised? Some leaders prefer a small due paid at each meeting; some depend upon freewill offerings and mite boxes. Whichever way seems best, be sure the money belongs to the boy who gives it. Skillful hands may do basketry, leather work, or burnt work for sale; persistent ones may raise vegetables or flowers; lively feet may solicit subscriptions to denominational magazines; the younger ones may do errands. A hundred ways by which pennies may be earned will suggest themselves to the ingenious leader. Teach large giving; let us put money matters on a high plane, showing that giving is a spiritual act.

Nor must the social element be forgotten. Many bands close each meeting, whether of work or business or program, with a few minutes sociability. There may be games like Authors made from missionary facts and people, or other bright missionary games may be used. It is well not to have refreshments each time, so that when they do come it may be in the nature of a surprise. Sometimes a regular social may be held, at some time other than the scheduled meeting of the club, and sisters invited to share the festivities,



Deepest of all is the devotional side of the meeting, which must never be lost sight of. Begin with prayer, first by the leader, then by the boys who may read printed prayers, and in this way be trained so that they will soon be willing to voice some brief petition. Study the Bible, making it personal at each meeting. The ideal to be sought in all this work is not only growth in the knowledge of missions, but real growth in grace, so that we may see our lads growing up to be unselfish Christian gentlemen.

## OUR WORK AT HOME

### Prayer for Missionaries

BY MISS MYRA A. PROCTOR

Long a Missionary in Aintab

JOHN R. MOTT says that in his tour around the world he met about two thousand missionaries, and the request he most frequently heard from them was, "Pray for us; tell the churches to pray for us." I assure you this was no mere form, but a true heart cry. What great needs cause this constant refrain, "Brethren, pray for us"?

In the first place we must remember that missionaries are men of like passions with others. With few exceptions they are sincere, consecrated men and women, earnestly striving to do the will of God, but with human limitations which no others realize so well as they do themselves. Many a one on board ship bound for his distant field has exclaimed, "Oh, if I could only drop all the evil out of my nature into this great and boundless sea!" Remembering how hard we find it in our own experience to keep the spirit of the Master amid life's perplexities, we cannot wonder that the missionary, amid scenes more varied and more perplexing, often cries out, "Brethren, pray for us!"

Again, Christian work is a partnership, and partnership involves more or less of friction. The worker can do nothing at all until he gets into sympathy with those for whom he is working. Those who go to other lands are sent forth with honor as teachers; but when they reach their destination they find themselves despised foreigners, ignorant of the language of the people, and obliged to begin as learners with the very alphabet. When at length they begin to give their message in the language of the people they must be wary, lest by some ridiculous blunder they destroy its effect, and

lessen their own influence for all future time. Anxious to convince a Japanese lady of high rank of her need of a Saviour, a missionary said to her, "Do you not feel that you are a sinner?" At least, that was what he intended to say, but the Japanese language has no word for sin as distinct from crime. The expression needs always to be carefully explained. In this case the lady laughed, and replied in astonishment, "I a criminal!" As politeness stands first in the list of virtues with the Japanese, no doubt she regarded this missionary as a boor, unfit for civilized society.

When the strange language has been well mastered the missionary soon learns that the terms which are equivalent to God, sin, holiness, self-denial, etc., mean something entirely different to a Mohammedan or a Buddhist from what they do to a Christian. Says one: "We speak of God, and the Japanese mind is filled with idols. We mention sin, and he thinks of eating flesh, or the killing of insects. The word holiness reminds him of crowds of pilgrims flocking to some famous anchorite, sitting lost in abstraction till his legs rot off. He has much error to unlearn before he can take in the truth."

The home missionary is spared the trouble of a strange language and religion, but he contends with the ever present saloon, with intense love of gain, with poverty and shiftlessness, and often with a spirit of rebellion against the restraints of religion and of conventional life.

In both cases the root difficulty is the same—the desire of the human heart to please itself, its unwillingness to submit to God. What wonder that the constant plea of the Christian worker is, "Pray for us, and for those for whom we work."

The Christian worker is also in partnership with his fellow laborers, men just as earnest as himself to spread the Master's kingdom, but who may hold very different views from him as to the best methods of spreading it. This tends to make friction, to stir up jealousy and bitter feelings. But "the servant of God must not strive." Christ says, "By this shall all men know that ye are my disciples if ye have love one toward another," and sincere workers know that only by union at the throne of grace can they gain that oneness for which the Master prayed.

The Christian worker is likewise in partnership with the churches that send him out. He owes to them faithful service and unvarnished reports. They owe to him such financial and moral support as shall enable him to do the best work, and never lose a God-given opportunity to extend the kingdom of Christ. Instead of asking for frequent special letters it might be well to follow the example of an aged Christian, who was in the habit of praying through the *Missionary Herald* every month.

The original idea of the "missionary concert" was that it should be a concert of prayer. That prayer might be intelligent and definite, reports from the mission fields were given. Are we not in danger of making too much of the reports, and of feeling that the meeting is dull unless we listen to some brilliant story? Pray that wisdom from above may be given to those who speak in public or who write for the press on missionary work.

Thank God we are not left to pray in the dark. We may couple our prayers to his promises, and feel sure of their fulfillment. Could anything be more definite on his part than "Ask and ye shall receive;" "If ye shall ask anything in my name I will do it;" "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him"?

O fellow Christians, let us live up to our high privilege in this respect. Even if not rich in this world's goods, and if our gifts must necessarily be small, let us be rich in faith, and generous with our prayers.

"We are coming to a King,  
Large petitions let us bring."



## Our Daily Prayer in March

The girls' boarding school at Mardin numbered forty-five pupils during its last year, and special sickness interfered somewhat with its work. Mrs. Andrus, who has seen a generation grow up under her care, has found it a great pleasure to take up Bible study with some of her former pupils whom she had not seen for many years. Mrs. Thom, wife of the physician whose character and skill win for him warm affection even from Mohammedans, has done much for the orphans gathered at Mardin. Miss Graf and Miss Fenenga are teachers in the school, the latter taking much of the responsibility formerly carried by Mrs. Andrus. The station at Mardin rejoices in the return of Mrs. Dewey to the field where she had long worked with her husband. She is accompanied by her daughter, Miss Diantha Dewey, and they hope to do much together for the women in the city. Mr. and Mrs. Emrich also joined the station in 1905.

Nine Bible women labor under the oversight of Miss Barnum and Miss Bush, and their important work is welcomed by many who long to find the truth.

The Mt. Holyoke School had 37 boarding pupils last year—15 from Protestant homes and the others Gregorian, and as many more day students.



Miss Charlotte Ely carries on the school, and with her sister gives much time to touring, a most arduous task in this wild country where the climate is often severe. Letters on pages 162 and 455 in the *LIFE AND LIGHT* for 1905 tell something of their experiences. Mrs. Cole finds continual service in working for the humble women about her home.

Mrs. Underwood is the wife of the physician who is building up a large practice and a strong influence at Erzroom.

The girls' boarding school at Van numbered last year 233 pupils, 36 of whom were boarders. Mrs. Reynolds, who has brought up and married hundreds of orphaned girls, is now taking her furlough. May her strength be renewed. Mrs. Ussher's direct work is chiefly with her own little ones, but the influence of her home blesses many. Miss McLaren stands at the head of the school; and Miss Norton, in charge of the kindergarten, is enthusiastic and successful.

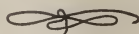
Dr. Stapleton, a beloved physician, carries the love of the Master to the souls of those whose bodies she heals. Miss Bushnell has been in America on her furlough since last June, and Miss Lord, in charge of the large school, has carried a heavy load.

All officers of the Board, its Branches and its auxiliaries, need special grace to see their opportunities and to meet them wisely. Pray for them.

The mission in Austria is one of the smaller missions of the American Board, having only four missionaries. Yet the work is very appealing and most rewarding, many openings waiting for workers, and many souls hungry for the Bread of Life. Mrs. Clark and Mrs. Porter, both devoted wives and mothers as well as missionaries, find abundant work among the women, and in guiding the Bible women. These devoted faithful workers need our sympathy and prayer. The girls' boarding school at Krabschitz is the Mt. Holyoke of Austria, and the only boarding school in the land for Bohemian Protestant girls. It has now only about forty pupils, and could do much more if it had more means. "It has already furnished many teachers and deaconesses and a missionary to our work, and our pastors and evangelists have found in its graduates helpmeets in their arduous work; while as wives, mothers and Sunday school teachers many will rise up to bless the school for its training. In such a community, as in many where the Romish Church has full sway, the honor of women is held too lightly, and a rescue home for the fallen finds much to do."

The International Institute in Madrid was founded by Mrs. Alice Gordon Gulick, and last year it numbered fifty-four boarding pupils, with some others as day students. A letter from Miss Morrison on page 119 of this number tells something of the opening of this school year. Miss Webb is principal of the school, and Miss Page, Miss Bushee, Miss Morrison and Miss Winger are her faithful fellow workers. Miss Isabel Cooper has just organized a kindergarten department, and we hope this may give the school

influence among wealthy families. The American Board maintains 14 day schools in Spain, with 1,554 pupils enrolled; and though the Romish Church is strong in power and bitter in its opposition, the evangelical truth is gaining sure foothold in many hungry hearts.



## In Memory of Mrs. Eliza H. Walker



MRS. WALKER

A THRILL of regret and of tender remembrance will pass around our mission world at the tidings of Mrs. Walker's departure to her heavenly rest. To how many of the missionary families of two generations she has been a faithful helper, and an unspeakable comfort in time of need, is too well known for re-statement here. The missionary home in Auburndale, which bears her name, was the creation of her heart and hands, and there for many years she herself received the children sent home from foreign lands for their education and thus deprived of their parents' care.

Born at Waltham, Mass., the daughter of Rev. Sewall Harding, she passed her growing years at East Medway, now Millis, Mass., and she studied at Wheaton, Bradford, and at Mt. Holyoke. On the 13th of October, 1852, she married her early friend and neighbor, Rev. Augustus Walker, and they sailed for Turkey, Jan. 7, 1853.

For thirteen years their home and work were in the city of Diarbekir until, in 1866, Mr. Walker was suddenly called to his reward. The people of his charge bitterly mourned his death, and one wrote to America that "no pen could make known the anguish of their hearts."

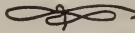
To this day the memory of both is cherished, and their instructions are quoted in Diarbekir, where they had done a noble work and were dearly loved. How fully Mrs. Walker had entered into the life of the people is shown by the fact that a Turkish gentleman, who visited Auburndale in recent years, said that she still spoke "fine Turkish."

Returning to this country with her children, Mrs. Walker made her home near her father's house, in Auburndale, and there in 1868 she began her long ministry of love to missionary parents and their children. A case of great trial having been presented to the American Board at its annual meeting, Mrs. Walker and Mrs. L. S. Ely were appointed by that body "to care for the interests of missionary children." This was not expected to involve anything more than "the finding of places for kind reception."

The anxious search of a missionary mother for a home for her little daughter moved Mrs. Walker to take the first child into her own family. One by one others appealed to her motherly heart, and the numbers grew until the place became too strait for them. Her parents having passed away, the family was removed, in 1879, into their larger house. As it kept on growing additions were made to the building until "The Walker Missionary

Home" could comfortably accommodate thirty residents. Its capacity has often been taxed to the utmost. As far as can now be ascertained the number of missionaries who have here found a welcome rest is two hundred and eight, and of missionary children two hundred and eighty-one.

Her last days of illness were not days of distress, and she was comforted by the tender ministries of all her children. "What beautiful care I have!" she said. Her nightly prayer while her strength lasted had been one of the dear old hymns: "Jesus Lover of My Soul," "Rock of Ages," or "My Faith Looks up to Thee." And at last the prayers were all answered, and on the night of January fifteenth she slept her life peacefully away.



## Suggestions for Auxiliary Meetings

TOPIC FOR APRIL

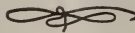
THE CONGO STATE AND CENTRAL AFRICA, CHAPTER V. OF  
*CHRISTUS LIBERATOR*

WE must have a map to show us the size and location of the Free State, and the article on page 107 gives facts to make it more real. The article by Mrs. Currie, with illustrations from her photographs, shows us something of the people of that great region. The standard books, which all will need to grasp the subject adequately, are Stanley's *How I Found Livingstone, In Darkest Africa, Through the Dark Continent*, and Dr. James Stewart's inspiring volume, *Dawn in the Dark Continent*. The story of the success of the work in Livingstonia and at Blantyre stirs one's heart with hope and longing to share. Impersonation would aid in this meeting; let one represent Stanley and tell of his journeys, another Livingstone, another may represent a native woman. Send to the Congo Reform Association, Box 3,707, Boston, Mass., for literature telling of the present horrible slavery there. Let all join in this prayer written for us by Mrs. Capron:—

"O Thou who didst give Thy life for the world, Thou dost treasure the memorials of those Thy servants who have laid down their lives for Africa. Thy Church also treasures them. Thy Holy Spirit inspired faith and love in darkest days, and will kindle zeal in service to the end.

"We praise Thee that, in the midst of cruelty and bitter human woe, there are manifestations of Thy grace and power. We rejoice that in the midst of a great population there shines the light of mission stations. We bless Thee for the lives given in overcoming faith that have sent their influence far and near.

"We pray that men and women of sanctified spirit may follow in their footsteps and abounding spiritual blessings bring forth a nation of true worshipers unto Thee. Amen."



## Sidelights from Periodicals

JAPAN.—"Japan Since the War" is the title of an interesting article in *The World's Work* for February, which gives a careful analysis of present conditions. In *The Independent* for January 25 Count Okuma writes on "The Position of Japan in the Household of Powers," giving a concise



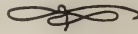
review of important facts in the history of the country. *The North American Review* for February contains an article on "The Elder Statesmen of Japan: the Power Behind the Portsmouth Treaty."

CHINA.—A full and interesting account of "The New China" is found in *Scribner's* for February, while Dr. Arthur H. Smith writes upon the same subject in *The Congregationalist* for February 3. An article on China as the "Sphinx of the Twentieth Century" is found in the *Chautauquan* for January, and is given in brief in the *Review of Reviews* for February.

MEXICO.—"The Year in Mexico," in *The Atlantic* for February, is an illuminating account of political progress and religious conditions.

AFRICA.—*Harper's* prints the last installment of "The Slave Trade of To-day," entitled "The Islands of Doom."

E. E. P.



## Woman's Board of Missions

Receipts from December 18, 1905 to January 18, 1906.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

*Eastern Maine Branch.*—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor, Bangor, Central Ch., 15; Calais, Aux. (of wh. Th. Off., 30), 49.50; Greenville, Aux., 9; Orland, A Friend, 50 cts.; Rockland, "Golden Sands," 8.32, Young People's League, 5; Thomaston, Aux., 16, 103 32

*Upper Gloucester.*—Mrs. George L. P. Eveleth, 40

*Western Maine Branch.*—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Alfred, Ladies' Missy Union, 5; Auburn, High St. Ch., Miss. Band, 20; Bath, Central Ch., Aux., 14.50, Winter St. Ch., Aux., 88.87; Farmington, Desert Palm Soc., 33.50; Hiram, C. R., 75 cts., "Little Margaret," 1.75; Portland, Annie A. Gould Tent, Dau. of Veterans, 5, Second Parish Ch., C. E. Soc., 20.49, State St. Ch., Aux., 21; Stowe, Mrs. C. W. Day, 1, Edna and Everett, 30 cts.; Waterford, Aux. (Th. Off., 2), 14, Mite Gatherers, 20, C. R., 4, "Deceased Friends," 3.26; Westbrook, Cong. Ch., 13.19; Yarmouth, First Parish Ch., C. E. Soc., 10. Less expenses, 8.17, 268 44

Total, 372 16

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Elizabeth A. Brackett, Treas., 69 No. Spring St., Concord. Campton, Aux., 15.75; Concord, Aux., Th. Off., 59.20, First Ch., "Cheerful Workers," 2.50, Young Woman's Miss. Soc., 10, South Ch., Mrs. Lund's S. S. Class, 11.50; Danbury, Mrs. M. A. Ford, 5; Dover, Knolly's M. C., 35; Hanover, Ch. of Christ in Dartmouth College, 25; Jaffrey, "Monadnock Bees,"

5. C. E. Soc., 3.45; Littleton (of wh. Th. Off., 47.41), 50; Nashua, Aux., 20; Plaistow, N. H. and North Haverhill, Mass., "King's Messengers," 6; Portsmouth, Mrs. E. P. Kimball, 25; Swanzey, Aux., 7.25; Wilton, Second Cong. Ch., C. E. Soc., 10; Winchester, Mrs. P. C. Wheelock, 40 cts. Less expenses, 41.50, 249 55

### LEGACY.

*Hanover.*—Susan A. Brown, less expenses, by Thomas Weston, add'l, 237 60

### VERMONT.

*Vermont Branch.*—Mrs. C. H. Stevens, Treas. St. Johnsbury. Barton Landing, Aux., 5.65; Bellows Falls, C. E. Soc., 5; Berkshire, East, Aux., 10; Brattleboro, West, Th. Off. (with prev. contri. to const. L. M. Mrs. Fred C. Brown), 24.50; Burlington, First Ch., Aux., 46; Chelsea, Aux., Th. Off., 15, C. E. Soc., 8; Chester, Aux., Th. Off., 17.35, Mrs. G. H. White, 2; Cornwall, Aux., Th. Off., 7; Danville, Aux., Th. Off., 14.54; Dorset, Aux. (with prev. contri. to const. L. M's Mrs. Charles L. Carhart, Miss Hattie E. Gilbert, Mrs. L. P. Snyder, Mrs. John Fisher), 50.65; Essex Junction, Add'l Th. Off., 1; Fairlee, Aux. (Th. Off., 10.45), 18; Hartford, Aux. (prev. contri. to const. L. M's Mrs. William Rogers, Mrs. John Barrows); Hinesburg, Aux., Th. Off., 1.15; Hyde Park, North, Add'l Th. Off., 1; Jericho, 22; Ludlow, Aux., Th. Off., 11.70, Prim. Dept. S. S., 67 cts.; Manchester, Aux. (Th. Off., 29), 38.28; Newbury, Aux., Th. Off., 15; Newport, Aux., Th. Off. (with prev. contri. to const. L. M's Mrs. Emma J. Webb, Mrs. Florence Parker Newland), 48.70; Norwich, Aux., Th.



Off., 9.75, S. S., 7; Randolph, C. E. Soc., 8.38; Rupert, "Sunshine Circle," 2.50; Saxton's River, "Merry Killis," 5, C. E. Soc., 10; Shoreham, Jr. C. E. Soc., 3, A Friend, 17; Springfield, Jr. C. E. Soc., 2.50; St. Johnsbury, North Ch., Aux., 52.82; Swanton, Aux., Th. Off., 20; Westminster West, Aux., Th. Off., add'l, 25 cts., C. E. Soc., 2.75; Windsor, 3,

507 14

## MASSACHUSETTS.

A Christmas Gift, 1 00  
 Three Friends, 100 00  
*Andover and Woburn Branch.*—Mrs. Margaret E. Richardson, Treas., Reading, Andover, Seminary Ch., Aux., 144.40, South Ch., Aux., 15.20, Home Dept. S. S., 30; Lawrence, Trinity Ch., C. E. Soc., 5; Malden, Linden Ch., Social Circle, 2; Maplewood, Ch., Jr. C. E. Soc., 6.50; Medford, Mystic Ch., C. E. Soc., 40; Winchester, First Cong. Ch., 3, 246 10  
*Barnstable Co. Branch.*—Miss Amelia Snow, Treas., East Orleans. Barnstable, West. C. E. Soc., 1; Dennis, South, Aux., 1; Orleans, S. S. M. S., 10, 12 00  
*Berkshire Branch.*—Mrs. Charles E. West, Treas., 123 South St., Pittsfield. Lee, X. Y. Z., 5 00  
*Blandford.*—First Cong. Ch., 7 50  
*Essex North Branch.*—Mrs. Wallace L. Kimball, Treas., Bradford, Newburyport, Aux., 80, Belleville Ch., Aux., 120, "Bankers" (50 of wh. to const. L. M's Miss Bertha Stover, Miss Bertha Johanson), 77.86, 277 86  
*Essex South Branch.*—Miss Nannie L. Odell, Treas., 23 Washington St., Beverly. Essex, Aux. (prev. contri. to const. L. M. Mrs. Aaron H. Story), Lynn, Central Ch., Aux. (of wh. 25 to const. L. M. Miss Caroline M. Tribou), 40; Saugus, Cong. Ch., 3.11, Prim. Dept. S. S., 5.29; Swampscott, Prim. Dept. S. S., 9, 57 40  
*Franklin Co. Branch.*—Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield. Greenfield, Aux., 20.67; Shelburne, S. S., 10; Sunderland, Prim. Dept. S. S., 5.10, 35 77  
*Hampshire Co. Branch.*—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Belchertown, Aux., 26 00  
*Middlesex Branch.*—Miss Mary E. Goodnow, Treas., South Sudbury. Natick, Cong. Ch., Aux., 50; South Natick, John Eliot Ch., Anne Eliot Missy' Soc., 10; Wellesley, Wellesley College, Y. W. C. A., 100, 160 00  
*Newbury.*—A Friend, 2 00  
*Norfolk and Pigrim Branch.*—Miss Abbie L. Loud, Treas., Weymouth. Abington, First Cong. Ch., Aux. (Th. Off., 17.50), 26.50, C. E. Soc., 10; Braintree, South, Aux., 10; Brockton, South, Campello Aux., Th. Off., 15.53; Halifax, Aux. (Th. Off., 5.85, Len. Off., 2.80), 17; Holbrook, Aux., Th. Off., 40; Plymouth, Ch. of Pilgrimage, C. R. and Prim. S. S., 5; Plympton, Aux. (Th. Off. 15.50), 16, C. E. Soc., 5; Stoughton, Aux., Th. Off., 13.72; Weymouth, East, Aux., Th. Off., 30.50; Weymouth, North, Pilgrim Ch., C. E. Soc., 3.75; Weymouth, South, Old South Ch., Aux., 20.50, Union Ch., Aux., 34.25; Wollaston, Aux. (Th. Off., 57), 60, 307 75  
*Petersham.*—A. D. M., 100 00

*Springfield.*—South Cong. Ch., 125 00  
*Springfield Branch.*—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. North Wilbraham, Grace Union Ch., Jr. C. E. Soc., 60 cts.; South Hadley Falls, Aux. (to const. L. M. Mrs. A. E. Parsons), 25; Springfield, Mrs. Sarah L. Woodin, 40 cts., Hope Ch., "Cheerful Givers," 5, 31 00

*Suffolk Branch.*—Miss Mary L. Pelkey, Treas., 30 Mt. Pleasant St., North Cambridge. Arlington, Aux., 120; Auburn-dale, Aux., 125.60; Boston, A Friend, 2, Old South Ch., Aux., 583.75, A Friend, 150, Park St. Ch., Jr. Aux., 25, Shawmut Ch., Aux. (25 of wh. from Mrs. Sarah W. Dewing to const. L. M. Mrs. Edwin C. Newell), 92.35, Union Ch., A Friend, 50; Brookline, Harvard Ch., Aux., 82.36; Cambridge, First Ch., Shepard's Guild, 15, Hope Ch., Little Children's S. S., 2, Pilgrim Ch., 2.80, S. S., 13.52, Prospect St. Ch., Aux., 38.49, C. E. Soc., 10; Chelsea, First Ch., "Floral Circle," 5; Dorchester, A Friend, 20, Central Ch., Aux., 12, Pilgrim Ch., C. E. Soc., 5, Second Ch., Y. L. Soc., 55, "Go Forth" Mission Band, 9.25; East Boston, Maverick Ch., 10; Hyde Park, Aux., 164.01, Jr. Aux., 50; Newton, Eliot Ch., Aux., 260, S. S., 50; Newton Centre, First Ch., 7, Aux., 340.87; Newton Highlands, Aux., 16.53; Roslindale, Aux., 37; Roxbury, Eliot Ch., Miss Elizabeth E. Backup, in memory of her sister Anne M. Backup, 100, Aux., 14, Immanuel Ch., Aux., 45.22, Walnut Ave. Ch., Aux., 62.50; Somerville, Broadway Ch., Aux. (Th. Off., 25.66), 40; Watertown, Aux., 95.50; Wellesley Hills, Aux., 14, 2,725 75  
*Worcester.*—Miss Lena Sheldon, 25, Central Ch., 7, 32 00  
*Worcester Co. Branch.*—Mrs. Theodore Nye, Treas., 15 Berkshire St., Worcester. Dana, C. E. Soc., 2; Leominster. Mrs. Sarah L. Lathrop (25 of wh. to const. herself L. M.), 100; Petersham, Ladies' Union, 40.55; Warren, Aux., 17; Winchendon, Aux., 61.75, C. R., 2.25, 223 55  
 Total, 4,475 68

## LEGACIES.

*Barnardston.*—Martha C. Ryther, by Adin F. Miller, Admr., 1,492 99  
*Greenfield.*—Eliza F. Osgood, by Charles M. Whitcomb, Extr., 1,000 00  
 Total, 2,492 99

## RHODE ISLAND.

A Friend, 100 00  
*Rhode Island Branch.*—Mrs. Clara J. Barnefield, Treas., 99 Summit St., Pawtucket. Carolina, Miss Mary L. Tinkham, 5; Saylesville, Mem. Chapel, C. E. Soc., 10, S. S., 5; Providence, Elmwood Temple, C. R., 4, Pilgrim Ch., Aux., 72.28, Plymouth Ch., Aux., 10, 106 28  
 Total, 206 28

## CONNECTICUT.

*Eastern Conn. Branch.*—Miss Anna C. Learned, Treas., 255 Hempstead St.,

New London. Colchester, Aux., Th. Off., 21; Danielson, Aux., 22.34; Groton, S. S., 4.71; Lebanon, Aux., Th. Off., 9.40, "Gleaners," Jr. Aux., 1.10; Lyme, Aux., 13; Montville, C. E. Soc., 5; New London, First Ch., Aux., 22.78, Second Ch., Aux., Th. Off., add'l, 3.38; Norwich, Broadway Ch., Aux., 40, Second Ch., Aux., 60.76; Scotland, Aux., Th. Off., 6.25; Stonington, First Ch., Aux., 22; Windham, Aux., 10; Woodstock, Aux., Th. Off., 40, 281 72

**Hartford Branch.**—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford, Berlin, Aux., 80; Golden Ridge M. C., 24; Hartford, Asylum Hill Ch., by Mrs. George Kellogg, 25, Aux., 153.70, First Ch., M. C., 13, Park Ch., Aux., 35; New Britain, First Ch., Aux., 135.64, South Ch., Aux., 51.20, Jr. C. E. Soc., 15.40; Plainville, Aux., 25; Poquonock, S. S. Kindergarten, 1; West Hartford, Aux., 11.52, Friends, 29.68, 600 14

**New Haven Branch.**—Miss Julia Twining, Treas., 314 Prospect St., New Haven. A Friend, 50; Canaan, Pilgrim Ch., 14.31, Aux., 14; Centerbrook, Aux., 15; Cheshire, Jr. C. E. Soc., 5; Danbury, First Ch., Aux., 64.18, Prim. S. S., 6; East Canaan, Aux., 22; Goshen, Aux., 50, C. R., 14, C. E. Soc., 25; Ivoryton, Aux., 31.50; Kent, First Ch., S. S., 10; Kent Furnace, Clover Club, 1; Killingsworth, Aux., 12; Litchfield, Dau. of the Cov., 82.50; Madison, Aux. (100 of wh. to const. L. M.'s Mrs. Dwight Coe. Miss Mary L. Scranton, Miss Elizabeth Todd Nash, Miss Lizzie Munger), 110.59; Middlebury, C. E. Soc., 25; Middletown, First Ch., Aux. (Mrs. James H. Bunce to const. L. M. Mrs. Edward Goodrich, 25, Mrs. M. G. Burr to const. herself L. M., 25), 50.77, Jr. C. E. Soc., 2; Naugatuck, Aux., 11; New Haven, Davenport Ch., Aux., 50; North Haven, C. E. Soc., 10; North Woodbury, C. E. Soc., 10; Portland, C. E. Soc., 5; Prospect, Aux., 17; Redding, Aux., 2.60; Salisbury, Aux., 5; South Britain, Aux., 15; Stamford, Aux., 23; Washington, Aux., 1; Waterbury, Second Ch., Aux., in memory of Mrs. Israel Holmes, 65, C. R., 14.50; Westbrook, Aux. (25 of wh. to const. L. M. Mrs. Charles L. Clark), 26; Westport, Aux., 10; Whitneyville, Aux. (in memory of Mrs. Eunice Dickerman, 8), 20; Wilton, C. E. Soc., 5; Winsted, First Ch., Aux., 26.55, 921 50

Total, 1,803 36

LEGACY.

**Lyme.**—Harriet H. Matson, by Charles A. Terry, Extr., add'l, 1,000 00

NEW YORK.

**Brooklyn.**—Miss J. Roberts, 20 00  
**Kotonah.**—Mrs. Helena L. Todd, 4 40

**New York.**—American Christian Hospital at Cesarea, 343 20

**New York State Branch.**—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Berkshire, Aux. (25 of wh. to const. L. M. Mrs. Elizabeth Waldo), 40; Blooming Grove, Kyle Miss'y Soc., 15; Brooklyn, Lewis Ave Ch., Aux., 13,

Evangel Circle, 20, Ernest Workers, 11.68, Richmond Hill Ch., C. E. Soc., 15, South Ch., Aux., 150, Tompkins Ave. Ch., Aux., 330; Buffalo, First Ch., Aux., 165, First Circle King's Guild, 5, Bancroft Aux., 63, Niagara Square Ch., Aux., 40; Cambria, C. E. Soc., 1.50; Candor, Aux., 25; Columbus, Aux., 1.20; Corning, Aux., 10; Deansboro, Dau. of Cov., 5; Elmira, Park Ch., Aux., 25; Hamilton, Aux., 30; Norwich, Aux., 20.75; New York, Broadway Tabernacle, Deacons J. W. Washburn, E. W. Peet and others, 200, "Light Bearers," M. B. (to const. L. M. Lillian Lenox Hebbard), 25; Flushing, Aux., 10; Manhattan Ch., Aux., 20.70, Mt. Vernon Ch., Aux., 20; Patchogue, Aux., 21; Riverhead, First Ch., Aux., 5, S. S., 15.49; Rocky Point, Mrs. M. S. Hallock, 15; Smyrna, Aux., 7.62; Spencerport, Aux., 31; Troy, Aux., 5; Walton, Aux., 35, M. B., 6; West Winfield, Aux. (to const. L. M. Mrs. H. Wheeler), 25. Less expenses, 175, 1,252 94

Total, 1,620 54

PHILADELPHIA BRANCH.

**Philadelphia Branch.**—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. Washington, D. C., First Ch., Aux., 40 00

PENNSYLVANIA.

**Pottsville.**—Miss Frances M. Quick, 40

NORTH CAROLINA.

**Southern Pines.**—Miss Harriet A. Barrows, 10, Mrs. A. M. Foster, 5, 15 00

FLORIDA.

**Lakemont.**—Mrs. V. P. Simmons, 1 00  
**Tampa.**—Aux., 18 50

Total, 19 50

MICHIGAN.

**Buchanan.**—Mrs. J. A. Pratt, 1 00

KANSAS.

**Chanute.**—Mrs. J. B. Hale, 2 00

CANADA.

Congregational Woman's Board of Missions, 80 30

Donations, 8,886 71  
Specials, 506 20  
Legacies, 3,730 59

Total, 13,123 50

Permanent Fund.

MASSACHUSETTS.

**Boston.**—Legacy of Miss Mary R. Bishop, by A. J. Paterson, Extr., 969 61

TOTAL FROM OCT. 18, 1905, TO JAN. 18, 1906.

Donations, 20,925 81  
Specials, 917 32  
Legacies, 5,891 54

Total, \$27,734 67

# BOARD OF THE PACIFIC

President.

MISS LAURA M. RICHARDS,  
Saratoga, Cal.

Foreign Secretary

MRS. C. W. FARNAM,  
Fruitvale, Cal.

Treasurer.

MISS MARY McCLEES,  
Adams Street, Oakland, Cal.



## Letter from Louise E. Wilson

MICRONESIA

KUSAIE, CAROLINE ISLANDS, Nov. 8, 1905.

THIS is a strange year in the Pacific. We know of four different cyclones and tidal waves from April to August. These brought destruction to nine islands, as follows: April 19, 20, four of the Carolines; June 30, three of the Marshalls, and two of the Ladrões, one on July 5, the other (Sipan) August 27. The wind has been very boisterous with us for several weeks past, but it is quiet again now I am thankful to say. People began to feel troubled for fear the wind was going to wind up with another storm. The other night a mother took her younger children and left their dwelling house, which is rather shaky, and went out and slept under part of an old, thatched roof. The oldest son slept in the house, but said he did not close the door but put up a mat in the opening instead, and slept with his feet outside, so that if he had to get out suddenly he would already be part way out, and also he would not have any difficulty in finding the door in the darkness. The father of the family is away on the Morning Star.

I have been here at one of the native villages for the past few days, and I realize more than I have before what a struggle the people have to provide food enough to keep them from being hungry. This family is one of the most prosperous ones, yet they do well to have one square meal a day. They cook the food in the morning, and try to make that answer for the day. It is such a contrast to what it was before the storm. Most of them have grown very thin. It is hard to get along with a little after having had plenty. We have been looking for some time for the return of the Morn-

ing Star from Honolulu and cannot understand why she does not come. I hope the German steamer brings us some news of her, but think it is doubtful.

We are getting along very well these days, in spite of a very small house for a very large family. It is not so bad when it does not rain hard, as then we have an overflow on the verandas; but when everyone has to crowd into the house and everything has to be shut up to keep out wind and rain, then we realize how small our quarters are. At such times it makes the house very dark, and it is quite out of the question to try to have any recitations if it happens to be a school day. We use the veranda for a recitation room, also dining room. We have made some denim curtains to use on the verandas to shut out the sun and rain when it rains gently; but if the wind comes with much strength these are useless and we have to roll them up to keep them from being torn to pieces. But if all will keep well, we will manage to get along.

My back does not get much stronger, neither does it get any weaker; but I am afraid I shall always have a weak back to remind me of that storm.

Our island is almost as beautiful and green as it ever was. It is simply wonderful to see how things are growing. The severe pruning the trees got will do them good in the end, if it were not that the people had to suffer while the new growth is coming on.

Well, enough for this time. I shall expect to hear from you when the Star comes.



## Letter from Miss Nina E. Rice of Sivas

### TURKEY

THIS summer I am spending with our neighbors, the Cesarea missionaries, as a guest of my friends, Mr. and Mrs. Irwin, with whom I came out from America. Missionaries so far from home and with so many interests in common feel closely drawn together, and here I find those who are very good to know. Last year I was steadily busy, but not at all exhausted when vacation came. Still, enthusiasm does faint a little and needs refreshing, and one would like to come back to Jesus as the disciples used to, to talk it all over and to know what part of the work has been right and what wrong. He does show us in these times of rest, partly as we have more time with him and partly as we see the way that others work and feel their spirit that makes us, too, "covet earnestly the greater gifts."

On the whole, we feel happy about last year's work and full of hope for



the next. I have been busy enough to feel that I really belonged. Some of you know that my associate, Miss Graffam, went on a tour early in the year and was detained by Dr. Clark's serious illness and other business so that I was alone in the school for nearly four months. It was something like learning to swim by being thrown into the water, though I was not out of reach of the helping hands of the other missionaries. Thanks to them and to our faithful Armenian teachers and our good girls, there were no serious troubles during my administration.

The school has been larger this year than ever before, filling up the extra rented building which we thought would be ample for several years; so we shall have another problem to solve soon. Our boarding department, however, has been small. Even twenty dollars a year is too much for most girls to pay and we have not funds to help many who would come to us if they could be helped. So we have mostly day pupils from the city, and we feel that they do learn much and carry it home; but for the boarding pupils we can do more, and there are so many village girls with almost nothing to satisfy their hunger for better things.

Miss Graffam tells about one such girl. Her mother had been mentally unbalanced ever since the massacre, which made her a widow. The oldest daughter was received into the orphanage and became a teacher; but the mother was left to support the younger girl and the little boy by hard, heavy work at weaving. As soon as the little girl could manage the loom she went to work too. The older sister helped what she could from her slender salary, and with her work when she went home in the summer, but it has been a pretty hard struggle. When Miss Graffam called she smiled at this pretty little bright eyed girl and asked, "Does your sister teach you to read when she comes home in the summer?" The poor child burst into tears, and her mother said, "She wants so much to learn that she cannot bear to think of it." Miss Graffam would have taken her right along and found the money somehow, but there was no place for the little boy, and the mother could not care for him without the little daughter's help. We hope that the orphanage will receive him next year, and we can have the little girl.

We have had a family of twenty-five in the boarding school, besides their teachers. I have enjoyed having my room there too. There has been a happy, loving spirit among the girls generally, and the older ones have tried to help the younger ones to be good, so that our cares have been much lighter. The appropriation this year was larger, so that we hope by careful planning to come out even; and we have done some needed painting, plastering, and repairing.

We have a new Junior Endeavor Society, which is helping the little girls; such untaught, naughty little youngsters, some of them are! The older society has received about fifteen new active members this year; some who have been waiting to come, and some who, we think, have really made up their minds for the first time. The meetings have been good; they have

shown considerable interest in missions, and have carried on two outside Sunday schools, reaching seventy-five or eighty children and interesting their mothers. If any of your Sunday schools could send us some second-hand cards for these children they would be a great help.

As we have been reading about the great blessings that have been poured out on other countries, we have longed much for a share here. We do not know in just what form it ought to come; not too sudden or emotional, since people here are prone to mistake the outward expression for the inward spirit. But God knows what he would send to us, and please pray that we may be ready in the day of his power. We feel that his Spirit is quietly working among us, and that those who stay long enough are, many of them, gradually being drawn to him; but we long for a power more strongly, swiftly, and irresistibly manifest.

I must leave the schools just long enough to tell you of the progress of the medical work; that Mr. and Mrs. Partridge have most generously moved out of their almost new house that Dr. Clark might have a large place safe in the compound for his sick people. Then Miss Strickey, a fine, capable, Swiss woman who has been working in the orphanage, found that they could spare her, so she has come to be Dr. Clark's assistant, with full support from Switzerland. She is a nurse, both by profession and "election," with large experience, good knowledge of the language, and love for and to the people.

In about ten days I must be going home to make some plans for beginning again, and then to take some of our new graduates to the schools where they will teach this year. I would like to introduce you to them: Markarid, going back to her native village with the hindrances of poor relations, isolation, and some strong besetting sins to conquer, but with a spirit that makes us sure that God will help her; bright, independent Pipe, so full of love for her own people; Vartanoosh, still uncouth and undeveloped, but really trying, and so changed from the wild, unguly child she used to be; Nuvart, quiet and good, but reticent, an orphan in school for years, for whose success we are still responsible; Elmas, bright and capable; Vartoohi, still clinging to the Gregorian church, but with a sweet, teachable, earnest spirit that will be guided into all truth; Armenoohi, who we hope will be a greater joy to her loving parents after her years at school, and who hopes to go to college after a year. Dikranoohi was the brightest in this class, but after a long illness this winter one of her legs had to be amputated in order to save her life. That is a terrible affliction to a girl in this country, meaning that probably she can never marry; but to Dikranoohi, who is an orphan, it may mean that she will always belong to us, go to college, and teach in our schools. She has been brave and patient, and she says, "I did not pray that my leg might not be cut off, but that God would give me back my life and health, and he is doing it."

One of our sweetest girls was called home this spring by her father's last illness, and I gave her some Perry pictures to take with her. She quickly chose one of Jesus waking the disciples in Gethsemane, saying, "I take this one because I want to be always awake." That is a good wish for us all, is it not?

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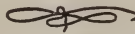
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## Inland in a Tepoia

BY MISS NELLIE J. ARNOTT

KAMUNDONGO, AFRICA, August 26, 1905.

BEFORE telling you of our welcome here and of the happenings since our arrival I want to tell you something more of our journey inland. We left Catumbella Tuesday, July 18, and we arrived here just three weeks later. As the first two days' journey from Catumbella are over a desert country we did not leave until one o'clock, and traveled until dark, carrying with us what water we could in bottles. Wednesday morning we arose by four, and started out with the first ray of light, and traveled until about ten, when we reached a river. Here we stopped while the carriers cooked mush and ate and drank and washed. Many of them had not eaten since leaving Catumbella, and had had no water. Their custom is not to eat in the morning, but wait until they get in camp each day. This desert is a continuation of stony hills and mountains. We had to walk a great part of the way these days through narrow mountain passes, and up and down steep hills. In the hot sun this became very tiresome to me, and seeing the carriers with their heavy loads made my heart ache. While sitting on the bank of the river waiting for the carriers I counted nine large, black monkeys in the trees across the stream. It is very pretty at this place. The stream



flows through a rocky bed with green trees on either side, and rocky mountains in the distance.

We journeyed on a couple of hours, and then camped near the river Wednesday night, and remained in camp until about ten Thursday morning, as again we had to travel two days before reaching water. The path was harder and worse in every way than the first two days. We had to walk or rather climb nearly all the way. Some places the path was very narrow between rocks or on the edge of a precipice. It is a wonder to me how the carriers get our loads and furniture through these places. Friday of that week we camped in the Cisanji country. Here our carriers bought food, or rather exchanged the rations they received at the coast, of cloth, salt, and hoes, for meal, potatoes, beans, and native beer. The women from the villages near came to the camp with these provisions, carrying them in baskets on their heads, and with their babies tied on their backs. I sat all the afternoon and watched them exchange, and I began to realize as never before what that word "heathen" means. The women had their hair braided and soaked with palm oil, and their faces and bodies were marked. One very young girl had her baby on her back. How my heart went out to these women; I just wanted to stay there and work. They have never been touched with the gospel. I felt very much depressed these first days as I came in contact with our carriers and with the people here and there on the road. And I have prayed since as never before that God would send out some of the young people in America into this field of heathen darkness. No sacrifice is too great to make for him, if he calls you here.

Saturday we passed a military post, and a large Portuguese plantation of sugar-cane, coffee, and sweet potatoes. The latter they use for making rum which they sell to the natives. Rum is even a greater curse in this country, it seems to me, than at home. We were sorry that it was necessary to travel the next day, being Sunday, but on account of the carriers not having sufficient food we had to push on where food could be bought. Every evening the carriers would gather around one of their fires and have prayers together. It almost made me homesick when I would hear their voices ring out on some of our familiar hymns.

Sunday evening they had a prayer meeting, and the next Sunday when we remained in camp all day Mr. Sanders held a service, and about thirty came from the villages near. After the first week we reached the made road and followed it most of the way. This we liked much better than the narrow paths. There was not as much shade, but we were saved from having the bushes and branches scratching us on either side. These roads are



little used, and there are no low undergrowth of bushes. After the first week we left most of the mountains, but remained among the hills until we reached Bailundu the end of the second week. After the country is burned off the leaves and flowers come out in such beautiful colors. At home the children gather colored leaves when the leaves are falling in the fall, but here the trees put on their brightest dresses of greens and reds and browns when they leave out in August. The variety of colors made some of the hillsides very beautiful. And the flowers! They were so pretty all the way, and such a variety. Many of them very different from any I had ever seen. One day I gathered fifty different varieties in just a short distance.

One of my tepoia carriers, Balaca, had a sister in the caravan as meal carrier, and after a few days out they asked if she might sleep in my tent. So every night she would bring her cloth and lie down on a bed of leaves and sleep. How I wished I could talk to her, but all I could say was their word of greeting and a few disconnected words. She is one of Miss Stimpson's girls. Miss Stimpson has about thirty girls who sleep in our compound. She has four houses for them. But I must not stop here to tell you about these girls.

July 26th we camped in the Civula country. The people in the surrounding villages hold themselves as Mr. Sanders' friends, so we were camped only a short time when one chief came with a present of a goat, and later another chief from another village came with a goat and a large basket of meal. Mr. Sanders received these gifts and passed them over to our carriers who were delighted to have meat for their supper that night. While these things were brought as gifts, yet they expect Mr. Sanders to send them a present in return. So the first time any of our carriers go through their villages he will send them a present of cloth which will equal the value of the goats. This way of giving presents reminds one of much of the Christmas giving in America. While in camp here many of the women and children from the villages came to look at the white women. They would stand outside of our tents and watch every movement, and make remarks regarding our appearance and dress. The people in these villages also have been given the Bread of Life. This tribe and the Cisanji tribe is small, so the missionaries have passed them by and come to the Biheans, which is a large tribe, and who travel to nearly all parts of Africa.

August 1st: Shortly after leaving camp we reached the Kevi River. It was the only large stream we crossed. Mrs. Sanders and myself and the carriers and tepoias were first towed over in a large boat. You can imagine it had to make a good many trips to take over all of our loads and carriers.

All the other streams we crossed by crude bridges of sticks, or the carriers carried us across where there were no bridges. About two hours after leaving the Kevi River we entered Bailundu, one of our mission stations. Here we remained over one day so as to have a visit with the missionaries there. At Bailundu is Mr. Stover, one of the early missionaries. His wife is in Chicago at present. Also Mr. and Mrs. Fay and their two youngest children. They have three in America being educated. Also Mr. and Mrs. Neipp, who have been out a year under our Board, although they have been missionaries in Africa before. Miss Campbell belongs there, although for the past year she has been here with Miss Stimpson. She has just returned. I enjoyed our visit there very much, but was not there long enough to see any of the work. They told us that every part of the work there was encouraging, and the missionaries seemed happy and grateful to be there.

We were six days coming from Bailundu here, and from there I did not have a tent, as the tent carriers were Bailundu men, and did not want to come on, so my tepoia men made me a sort of a hut to sleep in each night. They just surrounded a space with branches, but put nothing overhead, so it was like sleeping in the open. I really enjoyed this, as it was moonlight and all beautiful above. It was rather cold, so the girls would have a fire in the center of the hut each night. The first of August we saw quite heavy frosts along the stream. We made this journey during the coldest part of the year, and many nights I felt the cold very much. There was hardly a day while on the road but that we met two or more caravans going toward the coast. Some of them were carrying rubber from the far interior, others going to the coast for loads. The largest one we met was a caravan of over one hundred. There were in it a large number of loads of rubber, besides eleven elephants' tusks, each a load for one man. One of the men tried to steal a dried fish from one of the meal carriers in our caravan, which made some trouble. Mrs. Sanders happened to be near, so was able to settle the trouble.

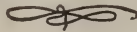
In this caravan were a large number of women with light loads, and some of them had babies on their backs. Mr. Sanders said, "Without doubt, most of these would be shipped slaves when they reached the coast." He knows the Portuguese to whom this caravan belonged, and he is a successful trader. We were told that there are two men (Portuguese) here in Bihé who are licensed to buy slaves.

The last night on the road we camped about twelve miles out from Kamundongo. Here we heard from a near village of the death of the best man in our station. He had been the leader among the Christians here, and really acted as pastor of the church. Everybody loved him and looked

up to him for advice. He was a teacher also in one of the villages near. Mr. and Mrs. Sanders felt very badly to hear of his death, and felt that their best worker had gone.

August 8th we arose early and were soon nearing our home. We were met out a long distance by one man, who made known our approach by firing a gun several times. Then next we were met by all the children, each carrying a banana leaf and singing. They also had two flags, the Portuguese and the United States. And then we were met by the men and women of our own station and the surrounding villages. Every man had his gun, which he fired every few moments, and the women made a curious noise with their mouths. They ran alongside our tepoias screaming, yelling and shouting, and shooting their guns for a long distance before we reached Mr. Sanders' house. I am sure I was never in such a noise in all my life, not even on Fourth of July at home. I must say all this seemed very heathenish to me, but it is their way of rejoicing and showing they were glad we had come; but it was certainly a noisy welcome.

After reaching Mr. Sanders' yard we got out of our tepoias, and Mr. Ennis, Miss Stimpson and Miss Campbell greeted us; then we entered the house and took chairs, and the natives came in to greet us. When one comes from a long distance they say their word of greeting three times; that is, each one stooped or sat on the floor in front of us and said Kalunga, and then we replied Kalunga, and so on for three times. It seemed to me I sat there a very long time and just said Kalunga over and over. After this was over we had dinner together and visited. There is one thing we feel very strongly, and that is that we have a most cordial welcome from both missionaries and natives.



Extract from a letter written to the Young Men's and Young Women's Christian Associations:—

TALAS, CESAREA, TURKEY-IN-ASIA,  
November 27, 1905.

No doubt you and all your college friends know something of the Cesarea Station, how it was founded under the American Board by Dr. Farnsworth over fifty years ago. Cesarea at that time was almost entirely unknown to foreigners, and foreigners to Cesarea. Some inhabitant of the city had seen a picture of some American Indian with feathers and paint, and was quite disappointed when Dr. and Mrs. Farnsworth did not appear in that interesting costume. But his hat was almost as great a curiosity. By the way, we



always attract attention because of our hats, and they are not of the latest style either.

For many years there was only one family here to carry on the work of the station. A girls' boarding school was finally started, and Miss Closson came out to take charge of it. Dr. Dodd came as a physician and preacher, and after ten or fifteen years was able to raise the money and build a fine hospital. A boys' high school grew up; and there were many small congregations gathered in various villages and towns. At present there are eleven organized churches with regular pastors. Then there are about thirty places where they have teachers who conduct Sunday and mid-week services for the people.

In a dozen or more places we are helping to support schools for girls, which are taught by graduates of our boarding school from Talas. Mr. Fowle, the senior missionary of the station, gives his time entirely to the work of visiting these out-stations, churches and schools—"touring," we call it. Frequently one of the women will accompany him to help in the educational work and hold services for the women and visit them in their homes. You know that the women always have separate prayer meetings in Turkey; they are permitted to attend with the men, but not to take part.

The medical work is in a most prosperous condition. With a fine new hospital, with all conveniences and a good staff of nurses for the different wards, and two American physicians besides three American nurses, they are prepared to do a great work. The evangelistic side of their work is emphasized, and they are able to reach many people that would never be reached by direct evangelistic effort. Really, that is the only branch of our work that can get a hold on the Mohammedans. According to our opportunities we can work for them in a personal way, but no public meetings are allowed. We are working mostly for the Armenians and the Greeks—the so called Christians in Turkey.

Here the word "Christian" does not have the same significance that it has at home. It merely means not a Moslem or Mohammedan. It has no connection in their minds with any personal salvation or any personal allegiance to Jesus Christ. They are born Christians, and their religion is so corrupt and formal that it consists of rights and ceremonies which are ignorantly and superstitiously performed.

Since my own work is connected with the American School for Girls at Talas, I shall try to describe that to you. We have a massive stone building that has been adapted to the needs of the school, though originally built for a private residence by a rich Armenian family. It is very strong and secure. All the windows have heavy iron bars, just like a prison. We

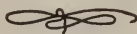


have great iron gates which open into the street, but are kept closed night and day, only being opened to admit those who have answered the question, "Who is it?" At first I could not enjoy living in such a fortress, but after I heard how all the missionaries and native friends had spent the time in this building during the dreadful massacre time, I appreciated the security of it. It is not a very large house for a hundred people to live in, but there are nearly that many of us here this year.

In the course of study we have four languages—English, Turkish, Greek and Armenian. Then we have arithmetic, geography, physical geography, physics, algebra, history and psychology, besides daily Bible lessons, lessons once a week in sewing and fancywork, lessons in singing and gymnastics, rhetorical once a week, etc.

Each girl has a share in the domestic work, and is graded on that. They do all the work excepting the cooking. On Saturdays they do their own washing and mending. Girls must be at least twelve years of age and know how to read before they are received. Our course covers seven years. We have six girls in the present senior class. Over a hundred have graduated from this school, and they are a worthy company.

The girls come from as many as thirty different villages and towns, and this fact is worth noticing, as it gives a wide opportunity, a wide sphere of influence to our school.



## An Incident from West Central Africa

From a letter from Mrs. Woodside to her family:—

OCHILESCO, September 15, 1905.

WELL, here we are comfortably settled in our new house. I wish you could see what a pleasant and comfortable home we have and what a delightful view. The front of the house faces the mountains, including the basin-like crater surrounded by mountains. A great amount of building has been accomplished in the year we have been here. Some twenty-five native houses have gone up this season. There are in all now between sixty and seventy-five houses on the place. We have been very happy and very fortunate in so many ways. My heart is full of thanksgiving to our merciful, loving Father, for it is from him we receive all the good things we enjoy.

To-day we experienced our first sorrow in the new station, for this morning at five o'clock the dear old grandmother passed away. I hardly know

how the station will get along without her for she has been so closely identified with it for the past five years. She has been an earnest Christian and consequently a bright and shining light to all around. Her influence was felt both here and elsewhere. She was known and loved throughout the entire mission. She was ill but four days. Mr. Woodside was called to her bedside, and found her very near her end, although perfectly conscious. She seemed to realize that she was going. She said, "To-day I go; I have been on the road four days. To-day I get there." She has six children and twelve grandchildren who loved and respected her and now mourn her loss. Personally I feel the loss for she has been an inspiration to me. When at times I felt discouraged I had only to think of her and feel that the salvation of that one soul was worth the effort of my whole lifetime to secure. She was a woman of strong character. She had been for many years a witch doctor and a strong believer in fetiches and charms, but after we moved to Sakanjimba and she heard the word of God she began to lose faith in those things. One Sunday she brought all her things and asked to have them burnt, saying that she had no further use for them, etc. She confessed belief in God and after due trial and probation was baptized and received into the church, and has given every evidence of a changed life. She gave up the snuffing habit the last week of prayer and gave Mrs. Woodside her snuff box as a token of her sincerity.



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ILLINOIS . . . . .	1,951 70	MISCELLANEOUS . . . . .	224 63
INDIANA . . . . .	14 32		
IOWA . . . . .	346 28	Receipts for the month . . . . .	\$5,110 76
KANSAS . . . . .	98 29	Previously acknowledged . . . . .	5,806 85
MICHIGAN . . . . .	633 45		
MINNESOTA . . . . .	318 18	Total since October, 1905 . . . . .	\$10,917 61
MISSOURI . . . . .	212 02		
NEBRASKA . . . . .	244 50	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NORTH DAKOTA . . . . .	32 00	Receipts for the month . . . . .	\$81 87
OHIO . . . . .	462 72	Previously acknowledged . . . . .	172 87
SOUTH DAKOTA . . . . .	20 37		
WISCONSIN . . . . .	315 75	Total since October, 1905 . . . . .	\$254 74
MASSACHUSETTS . . . . .	188 50		

FRANCES B. SWART, Ass't Treas., *pro tem.*



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